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Sesqui-Centennial of the U. S. Constitutional Convention

One hundred and fifty years ago representatives of the original States along the Atlantic Seaboard assembled in Philadelphia on the 14th of May, to draft a constitution for the United States of America. They were constrained to adjourn daily, however, "a majority of the States not being represented," until the 25th of May, when the presence of enough delegates enabled the Constitutional Convention to organize. George Washington was elected President by unanimous consent.

The Constitution itself was not completed until September 17th. When all but three members—Randolph, Mason, and Gerry—had signed the document, the Convention adjourned *sine die* to await ratification, for which a favorable vote of two-thirds of the States was necessary. The Minutes of the Constitutional Convention, the Diary of Madison, and all other pertinent Documents were published a number of years ago by the State Department in Washington.

According to these primary sources, Charles Pinckney, of South Carolina, took a leading part in framing this Constitution to promote civil and religious liberty in the United States of America after independence had been gained in the Revolutionary War. Both Washington and Thomas Jefferson agreed that the War could not have been won without the help of France.

Pinckney proposed several drafts of the Constitution, "all substantially the same, differing only in words and arrangement of Articles." Among these he had inserted a declaration that "the Legislature of the United States shall pass no law on the subject of Religion."

Here is an evidence of a clearcut American principle, that the United States should not legislate on religion; in other words, religion in this country is the concern of the individual and his Church. Nevertheless, the text of the Constitution finally submitted for action to the Constitutional Convention omitted all mention of the vital question of religion. This did not satisfy Pinckney, who therefore submitted another proposition to the House, August 20th, 1787, that "no religious test or qualification

shall ever be annexed to any oath of office under the authority of the United States."

Sherman of Connecticut thought it unnecessary; he was under the impression that "the prevailing liberty" was "a sufficient security against such tests." How mistaken he was is proved by the petition sent shortly afterwards, on September 7th, 1787, to the Constitutional Convention in Philadelphia by Jonas Phillips, a Jew of that city. He asked for relief from the oath of office exacted in Pennsylvania which demanded not only a profession of faith "in one God, the Creator and Governor of the Universe, the Rewarder of the good and the Punisher of the wicked," but also an acknowledgment of "the Divine inspiration of the Old and New Testaments."

Phillips protested that no Jew believed in the Divine inspiration of the New Testament, that it was therefore against his conscience to take any such oath, and that consequently "by the above law a Jew is deprived of holding any public office or place of government." He then proved this to be contradictory to the Pennsylvania Bill of Rights, by citing its second section which declared, among other things, that no man "who acknowledges the being of God," can "be justly deprived or abridged of any civil right as a citizen on account of his religious sentiments."

Phillips wanted justice for Jews in the United States inasmuch as, he says, "they have been true and faithful Whigs, and during the late contest with England they have been foremost in aiding and assisting the States with their lives and fortunes, they have supported the cause, have bravely fought and bled for the liberty which they cannot enjoy." He therefore looked to the Constitutional Convention to alter the Pennsylvania oath and leave out the words unacceptable to the Jews, maintaining that "then the Israelites will think themselves happy to live under a Government where all Religious Societies are on an equal footing."

Phillips saw how illogical was the position of the State of Pennsylvania, but he evidently did not know that the United States Constitutional Convention had no power to interfere in the individual States, even in such matters. Hence it would have been equally futile for Catholics of New York State to petition the United States

Constitutional Convention against the oath which made those naturalized in the State of New York "abjure and renounce all allegiance and subjection to all and every foreign king, prince, potentate and State, in all matters, *ecclesiastic* as well as civil." This naturalization oath had been injected into the New York State Constitution by the anti-Catholic bigot, John Jay, after he had failed in his attempt to deny Catholics freedom of religion, the right to hold lands and to participate in civil rights until they appeared before the Supreme Court of the State "and there most solemnly swear that they verily believe in their conscience that no Pope, priest, or foreign authority on earth, hath power to absolve the subjects of this State from their allegiance to the same. And further, that they renounce and believe to be false and wicked the dangerous and damnable doctrine, that the Pope, or any earthly authority, hath power to absolve men from their sins, described in and prohibited by the Gospel of Jesus Christ; and particularly that no Pope, priest, or foreign authority on earth hath power to absolve them from the obligation of this oath."

There were too many men of good common sense in the New York State Convention to stomach this nonsense of John Jay, and so his proposed amendment was defeated by a vote of nineteen to ten. He did succeed, however, in making the New York State naturalization oath an odious religious test for Catholics. The members of the United States Constitutional Convention proved themselves wiser when, on August 30th, 1787, they adopted unanimously Charles Pinckney's addition, excluding religious tests from all offices and public trusts under the authority of the Federal Government, approved by Gouverneur Morris, of Pennsylvania, and General Charles Cotesworth Pinckney, of South Carolina. This was subsequently ratified by all the States.

Unfortunately, one State, New York, knowing that its naturalization oath, a religious test against Catholics, would be rendered inoperative as soon as Congress adopted uniform rules for naturalization throughout the United States—as this body was authorized to do by the new Federal Constitution—on February 8th, 1788, added to its oath of office the religious test of the naturalization oath. By this simple expedient Catholics were to be excluded from office in New York State, even though naturalized as citizens by the United States. Here was another proof that Sherman of Connecticut was mistaken in assuming that the "prevailing liberty" was "a sufficient security against such tests."

In fact, when the text of the Constitution reached Thomas Jefferson in Paris, where he then represented the United States Government, he wrote a number of letters in sharp criticism

of what had been omitted. He wrote, for example, to William Stephens Smith:

"February 2, 1788:

It astonished me to find such a change wrought in the opinions of our countrymen since I left them as that three-fourths of them should be contented to live under a system which leaves to their governors the power of taking from them the trial by jury in civil cases, FREEDOM OF RELIGION, freedom of the press, freedom of commerce, the *habeas corpus* laws, and yoking them with a standing army."

It must have pleased Thomas Jefferson to learn that State Conventions later recommended a number of Amendments or Declarations for adoption along lines suggested by his letter. Thus New Hampshire, June 21st, 1788, asked for an amendment that "Congress shall make no Laws touching Religion or to infringe the rights of Conscience," although the Bill of Rights in the New Hampshire State Constitution (1783) made adequate provision "for the support and maintenance of public *protestant* teachers of piety, religion, and morality," while the New Hampshire Constitution itself declared that no person shall be eligible as representative, senator, or governor "unless he shall be of the Protestant religion." Unlike New Hampshire, Virginia was not inconsistent in its declaration, June 26th, 1788, that "amongst other essential rights the liberty of Conscience and of the Press cannot be cancelled, abridged, restrained or modified by any authority of the United States." Despite its own bad record in the religious test of its own naturalization oath and oath of office, New York also took the opportunity to state, July 26th, 1788, "that the people have an equal, natural, and inalienable right freely and peaceably to exercise their religion according to the dictates of Conscience and that No Religious Sect or Society ought to be favored or established by law in preference to others."

Kept well informed of the trend of events, Thomas Jefferson wrote James Madison from Paris July 31st, 1788, regarding the Federal Constitution, already accepted by nine States:

"It is a good canvass on which some strokes only want retouching. What these are, I think are sufficiently manifested by the general voice from the North and South, which calls for a *bill of rights*. It seems pretty generally understood that this should go to Juries, Habeas Corpus, Standing Armies, Printing, RELIGION, and Monopolies. I conceive there may be difficulty in finding general modifications of these suited to the habits of all the states. But if such cannot be found, then it is better to establish trials by Jury, the right of Habeas Corpus, freedom of the Press & FREEDOM OF RELIGION, in all cases and to abolish standing

armies in time of peace, and Monopolies in all cases than not to do it in any."

In due time Congress made a digest of declarations and amendments received, which it proposed March 4th, 1789, to the individual States for ratification. Included among the amendments was one touching religion; comprehensive in scope, it declared in part that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This, together with the other amendments, was formally ratified in the course of the next three years (1789-1791) by eleven States, more than the three-fourths needed to make it "valid to all intents and purposes as part of the Constitution of the United States of America."

These two provisions of the Federal Constitution, the first prohibiting all religious tests for office or any public trust under the authority of the United States, the second denying Congress any right to establish religion or prohibit the free exercise thereof, are the greatest safeguards of religious liberty in a country like ours where such a diversity of religious denominations exists.

Furthermore, these provisions in the United States Constitution provide a separation of Church and State so comprehensive, (1) that no Church people of any denomination whatsoever—Jewish, Catholic, or Protestant—can demand or exclude any candidate from office under the authority of the United States on religious grounds without violating the letter and spirit of the Federal Constitution; (2) that the United States itself can neither dictate nor forbid any form of religious profession or worship whatsoever—Jewish, Catholic, or Protestant. Hence constitutionally the Government of the United States can be neither Jewish nor Catholic nor Protestant.

In this way the Fathers of our great Republic who put together its Constitution—among these men were such leading Catholics as Thomas Fitz Simmons of Pennsylvania and Daniel Carroll of Maryland—provided for a separation of Church and State that constitutionally excludes the United States from ever being tempted to usurp what belongs to God—the besetting sin of civil States from the early days of the Christian Roman Empire under Constantine down through the ages to the present-day totalitarian State. Catholics, as well as others to whom full liberty had been previously denied on religious grounds in our own country, have every reason to rejoice in this separation of Church and State in the United States of America, even in these days of the one hundred and fiftieth anniversary of the Constitutional Convention of the United States.

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Democracy in the Ancient World

It is frequently contended the democratic form of government is of rather recent origin, autocracies are much older, and—although this conclusion is more often implied than stated—this fact warrants the assumption that ultimately mankind will be obliged to return to autocratic government. This view, however, is erroneous, since it not only overlooks the fact that democracy existed in Greece and Rome, and to some extent during the Middle Ages, but that the whole prehistoric period was democratic. Therefore, if age is any criterion, it is democracy which comes off best.

Although our knowledge of the prehistoric period is limited, all available evidence points to the conclusion that the political questions of primitive society were settled by leadership. The nature of the problems these groups were called upon to solve did not admit of any other solution. Hunting and collecting constituted the main source of living; the tribes were for the most part not residential, and warfare was a common occurrence. Under such circumstances a man must prove his worth again and again. He is confronted daily with new and often unexpected situations; his failure to solve them is easily recognized and somebody else takes his place, some one in whose capacities the group has greater confidence. Neither can one occupying a position of leadership stabilize it—and thereby deprive it of its democratic character—in the manner in which this is done in a more developed society. The leader in primitive society cannot attain to wealth which would give him social predominance and thereby provide him with a political influence unwarranted by actual achievements on his part. Material differences in the distribution of wealth can develop only when a tribe has become residential, which means, for the most part, the transition to agriculture. Only then is it possible to own objects which facilitate the struggle for existence, such as tools, land, and slaves. These objects can be inherited, and it is not difficult to see they give their owners a prominent place in society. In primitive groups there was no room for such encumbrances; hence there was, insofar as these external matters are concerned, equal equipment for the struggle for existence. Such inequality as existed resulted from spiritual or physical endowments of the individual, which formed, just as in present-day democracies, the basis for leadership.¹⁾

The progress of civilization created political privilege, just as it had produced economic inequality. Therefore, when most of the world's peoples enter history, they are usually governed according to the principles of autocracy.

¹⁾ For the details see R. Thurnwald, "Demokratie," in *Reallexikon der Vorgeschichte*.

Let us confine ourselves on this occasion to the course of events in Greece—Athens in particular—where for the first time autocracy was replaced by democracy. In Athens a government by the wealthy families of the city existed until the sixth century, B. C. Each one of these families had a certain number of "clients" who were economically dependent upon it; this economic dependence formed the basis of the wealthy families' political power. When this socio-political set-up gave way to democracy it was not as a result of the propagation of abstract ideas, which would have been more or less arbitrary, but it was rather an outgrowth of social changes. Government by leadership was the organic adjustment to the requirements of the time. The main reason for the breakdown of the rulership of the wealthy families was the development of city life. The city is the natural breeding-place for democracy. When many people live in close contact they discuss matters of common concern and a kind of public opinion develops. This opinion is ready to criticize the rulers of the State if they are believed to act in a manner inimical to the public interest. It is only a step from criticism to resistance and rebellion; in cities men can easily band together and offer collective resistance to the ruler. Further developments largely depend upon military technique. In this respect a change, favorable to democracy, took place in the Greek cities; it was the substitution of the infantry (the "hoplitai") for the knights as the backbone of the army. The infantry was composed of members of the middle class who owned their own weapons; soon it became apparent that since the State was forced to rely for its defense upon this group, the infantry could easily obtain control of the Government if it so desired.

Democracy in Athens attained its first success with Solon in 594 B. C., but in this form lasted only 34 years. In 560 Peisistratos—and later his sons—took advantage of popular dissensions to institute a dictatorship. With the overthrow of this dictatorship in 510 there followed the period of classical democracy which, with a short interruption from 404 to 403, lasted until 338 B. C. (We here disregard the period of municipal autonomy enjoyed by Athens under Macedonian rule until 102 B. C.) Hence democracy in this City State existed for 170 years and this long duration is in itself a remarkable achievement. However, the discussion of this period of ancient democracy will be confined to consideration of the democratic institutions of Athens, inasmuch as they have frequently been the objects of exaggerated criticism. At the same time, this analysis will contribute to an understanding of democracy in general; it is surprising to note the sameness of defects—real or alleged—in democracy throughout history.

The first question asked with regard to Athenian democracy is whether it was a democracy at all. It goes without saying that slaves were excluded from citizenship; so were immigrants, because the majority of the citizens were loath to share their valuable privileges with newcomers. Further, the members of the first Athenian Empire were kept under a rather strict control by the metropolis. The citizens were thus in a minority and for this reason the government of Athens, it has been claimed, was aristocratic rather than autocratic. (The same assertion has been made with regard to contemporary England—although the well-known writer who made the statement should at least have admitted that the British Dominions are in no way comparable to the Athenian colonies. Undoubtedly Carl Schmitt wanted to contend that democracy is more or less impossible, while he was aware that his contentions were accepted as facts by all too many readers without examination of the proof.) However, there is no question of truly aristocratic rule whenever tens of thousands share in the exercise of public power. In a case of this kind free competition for leadership prevails instead of government by cliques, such as characterizes so-called "aristocracies." It does not matter that this group of citizens, which settled its internal affairs through government by leadership, at the same time ruled somewhat autocratically over the other inhabitants of Athens and over the empire. That there was competition for leadership within the group of citizens cannot be doubted, and this suffices to characterize the government of Athens as a democracy.

It is further asked whether Athenian democracy has served the interests of the people or whether the city would have fared better under a different form of government. To be sure, Athenian democracy had its defects, but before we discuss them let us first deal with the main source from which they sprung. As a matter of fact, they are largely conditioned by the "direct" character of the democratic institutions of the city, which to so many students appears to be their principal advantage. After the reforms of Ephialtes (436 B. C.), the popular assembly went almost unchecked as the ultimate source of power. Hence, the average Athenian citizen took a direct part in the government of the city. Such a democracy is successful so long as the number of citizens is small and when they do not easily become the prey of demagogues. The best examples of this kind are the Swiss "Landsgemeinde" and the New England town meeting. However, in Athens the attendance of at least 6000 citizens was required to constitute a quorum; whenever a popular meeting is that large, all the influences of mass—and mob—psychology become apparent. In addition, those who were accustomed

to attend were the Athenians living in the vicinity of the meeting place; the majority of them were the sailors of the Piraios and the daily laborers of the city. The latter lacked by far the political education the modern worker receives through his organizations,²⁾ and readily yielded to passion and rash judgment. On the other hand, the Athenian peasants lived too far from the city to be able to attend the meetings regularly, and contemporary observers of Athenian democracy could not fail to notice that the absence of these sturdy and deliberative elements from the popular meetings was one of the main reasons for the mistakes which the "Ecclesia" made. It must be added that the payment received for attending the popular assembly, introduced by Perikles, served to enhance further the influence of the less responsible elements of the population. Those who were better off did not always care to mingle with this latter group in popular meetings. The former element included many citizens of middle-class status, who, together with the peasants, might have constituted the bulwark of a stable democratic rule in the city.

As a matter of fact, the Athenians were aware of the dangers connected with a meeting of large and unorganized masses, and had adopted measures to minimize these hazards. The popular assembly did not possess the right of initiative. Laws were drawn up by the Senate (consisting of 500 members elected by lot and divided into committees), and only on these laws were the people allowed to vote. Whoever wanted to speak had first to show that he was no debtor of the State, was married in legitimate matrimony, had fulfilled his duties towards his parents, had taken part in every military expedition he had been called upon to join, etc. Special magistrates saw that nothing illegal was proposed. In addition, the final deliberation of a new law could not take place at the meeting in which it was proposed; this had to be done at a subsequent assembly. In the meantime, five speakers were charged to defend the existing laws; they were allowed to speak previous to the advocates of the proposed reform. The common aim of these regulations was to eliminate the element of surprise and the influence of demagogues. They resemble in many ways the rules of the British House of Commons; the absence of similar restrictions is one of the greatest defects of the French Chamber. However, the essential requirement that the popular assembly vote only on measures prepared by the Senate was, after the middle of the fifth century, frequently ignored. The typical failings of government by unorganized masses became apparent, as evidenced by the sentencing to death of the ten victorious generals in 406 B. C. and the decision to exterminate

the Melians (416 B. C.). On mature consideration, such measures appeared indefensible even to the majority of the Athenians. Had the popular assembly been under the control of responsible executive leaders, such rash measures would have been avoided.

To this overwhelming power of the popular assembly corresponded the small influence of the elected officers. As a matter of fact, the principal source of the weakness of Athenian democracy was its neglect of the truth that democracy is governed by leadership, and that leaders must be trusted if they are to fulfill their obligations. All civilian office-holders were elected by lot and were not allowed to hold office for more than one term. Hence ability as a basis for their selection was discounted from the outset. Anyone might be elected, whether fit for office or not. At the same time this precluded the development of executive experience; those who were compelled to abandon their office after a short time had scarcely been able to acquaint themselves with their tasks. To be sure, there was a partial compensation for this defect: the ten generals were elected annually and could be re-elected indefinitely. This was frequently done, and it was natural that the elected military officers became important in purely civic matters also. Their voice was decisive in foreign affairs, in the raising of money for military and diplomatic purposes, in the organization of defense, and in policing the city. Moreover, they were the leaders of the popular assembly and influenced it in all important matters. Hence, generals like Themistokles, Perikles and Cleon—who in so many ways resembles Mr. Lloyd George—could to some extent acquire an importance similar to that attained by modern democratic ministers. In particular could they look to unity and consistency in the government of the city. However, they were always subject to attack in the "Ecclesia," where they had to face the most incompetent criticism, and their term of office was so short that, unlike modern democratic executives, they had no time to devise a policy as good in the long run as it appeared to be at the moment. The institution of the "ostrakismos," which granted the power to banish citizens for ten years, never operated more disastrously than when it was applied to the generals. By exiling leaders such as Themistokles and—although in a somewhat different manner—Alkibiades, the Athenians inflicted more harm on themselves than an outside enemy might have done with great effort.

Another shortcoming of Athenian democracy was the absence of a trained and independent judiciary. Every citizen over 30 years of age could qualify as a judge, and all judges were picked by lot. Hence, they actually constituted a kind of jury. No legal knowledge was required and there was no effective obstacle to

²⁾ A debatable proposition, we believe. Ed. S. J.

passion and partisanship. These courts, therefore, could not fail to be swayed by passion and prejudice. As a French writer puts it: "They were suspicious and severe towards the rich, tyrannical towards the allies, ever ready to listen to the denunciator, full of sympathy for professional accusers who, by increasing the number of lawsuits, secured the judges an opportunity to function."³) In the *Wasps*, Aristophanes has created an impressive satire on the shortcomings of these judges and made clear the extent to which a democracy suffers from the lack of an independent judiciary.

There is a further defect of Greek democracy censured severely by Aristotle, in his *Politics*. He asserts there was a tendency to oppress the rich, either to expropriate them entirely or to take their money away by heavy taxation. Aristotle considers such a policy one of the reasons why democracies perish. We must hasten to add that in this regard—as in others—conditions were somewhat better in Athens than in other Greek cities. No "Share the Wealth" program was ever put into effect there; after Solon, when the measure was justified, there was no abolition of debts, or any general expropriations for partisan considerations. The reason for this seems to have been that wealth was somewhat more equally distributed in Athens than in other cities; numerous small property owners contributed an element of stability as they do in present-day France. Nevertheless, mistakes in this direction were committed, and constitute one of the reasons why democracy in Athens did not live up to expectation.

Another defect of Athenian democracy is one frequently charged to modern democracies: it was warlike. Demagogues all too often succeeded in arousing the passions of the popular assembly, following which grave decisions were made which frequently led to wars or destroyed the possibility of concluding peace. For example, Athens entered the Peloponnesian war with much more enthusiasm than Sparta, and several times the Spartans made favorable offers of peace which the Athenians rejected. As a rule the peasants and those leaders who shared their mentality—like Nikias—wanted peace, whereas the urban masses, who had suffered little from the war and expected to derive advantage from a glorious victory, decided to continue the strife. In this way the greatest mistake ever committed by the Athenians, namely the expedition to Sicily, was made. The popular assembly was animated by the dream of a conquest of world-wide proportions, with the result that Athens lost the Peloponnesian war, and with it its supremacy. Such chauvinism is likely to be the concomitant of democratic rule to-day as it was in ancient Greece,

³) Croiset, *Aristophanes and the Political Parties at Athens*, p. 102.

while it is probable that an autocratic rule would not have been carried off its feet by this emotion. To a considerable extent, this does not hold true for dictatorships, which, as Aristotle remarked, combine the shortcomings of democracies and other forms of government.

After having thus enumerated the charges directed against Athenian democracy, let us conclude with one remark: Athens has never been greater than when it enjoyed a democratic form of government. Although many obstacles have been put into the way of the development of an efficient leadership, Athenian democracy is distinguished by as many brilliant statesmen as there were in contemporary autocracies. Democratic Athens took the lead in the defense of Greece against the Persians, (although at that time the "pure" democracy of later years did not yet exist); the city was twice the metropolis of a large empire. Arts and Sciences flourished as never before or after. To be sure, there was partisan struggle and partisan hatred. Even this does not weigh too heavily, however, if Athenian democracy is compared not with what an ideal autocracy might have been, but with the reality as exemplified by autocracies of the time. The best instance is Sparta, regarding which Thukydides, who does not favor democracy, says that "she was torn by internal dissensions more than any other Greek city." In addition, Athens had her liberty to compensate her for whatever material defects were connected with her democracy; and even to-day there are undoubtedly many who, if called upon to choose, would prefer free government to good government; for they know that when democratic government is bad, it at least allows its citizens to say so and to do their best to improve existing defects and overcome apparent evils.

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The Monotheism of the Negritos

Christianity claims 90% of the population of the Philippine Islands; for this reason a definitely Christian civilization meets the eye as soon as one steps ashore in any of the numerous harbors which dot the Islands.

The greater portion of the remaining 10% of the people is composed of Mohammedans and the members of a few pagan tribes—sometimes called head-hunters—who inhabit the interior of some of the larger islands. These latter, who may be reckoned among those tribes generally classed under the popular name Primitives, are manifestly inferior to their neighbors in the matter of dress and habitation, but most have attained marked proficiency in the building of rice terraces on the slopes of the mountains. In fact these terraces are favorably compared to

the celebrated monuments of antiquity, so perfect is their construction. The family is usually monogamous, although polygamy—in the form of polygyny—is practiced, more extensively by some tribes, it is true, than by others. Divorce, however, is easy and frequent, and prevalent among them all. Their religion is a mixture of animism (spirit worship), manism (ancestor worship), and magic. Although there exists a knowledge of a Supreme Being among the majority of these tribes, no real cult is devoted to Him. On the other hand, several tribes do honor to spirits by means of an elaborate ritual including animal sacrifice and head-hunting. The latter may be called human sacrifice. The routine of their daily life is filled with countless superstitions: taboos, amulets, omens, etc. In fact, one could scarcely conceive a contrast greater than that between the people of the lowlands (the Christians), and the pagan mountaineers.



Missionary and Negrito Woman
with her Child

But let us now turn our attention to the group constituting the remainder of the 10% non-Christian population. These people, the Negritos, are Pygmies. They are black-skinned and kinky-haired, of a race entirely distinct from the Christians and head-hunters. They do not pursue agriculture, if we may discount the sporadic and clumsy attempts in imitation of their neighbors, but are nomadic hunters and fishermen. For huts they use wind-shields, or something equally primitive. They wear clothing sufficient only to meet the requirements of decency. The Negritos own no granaries, living instead a day-to-day existence; there are no chiefs among them, no industries, no arts. Bows and arrows are their only weapons, and save for temporary dishes made of leaves and

a few rude implements, they possess not a single article of furniture of their own invention. In a word, the Negritos live on the lowest level of civilization, and are regarded almost universally by scientists as the oldest living representatives of the human race. Found only in a few isolated forests and mountain regions, they lead a happy life, although devoid of even the barest conveniences, despised and oppressed by the dominant race. These are real Primitives, and the difference between them and the other inhabitants of the islands is as great as can possibly be imagined.

Let us turn now to a discussion of their ideas

concerning the family and religion. Here we encounter something that is, to say the least, astounding, especially to those who apply the theory of evolution to the family and to religious concepts. Some ethnologists of the evolutionistic school perceive the origin of the family in promiscuity, which later



A Filipino, a Negrito and
Missionary

on evolved into polygamy and finally reached monogamy. Religion, according to these so-called scientists, began with fear, proceeded to spirit worship, progressed gradually until it reached polytheism, and at the end of the scale rose to monotheism.

What do our Pygmies say about it?

Strict monogamy is the rule; there is no question of polygamy or divorce among them. To be sure, there are a few cases of separation or abandonment of a partner, but as Mr. Custodio, superintendent of the Negritos of Casiguran, told me, these cases are not more frequent than among Catholics. Among the thousands of Negritos of my acquaintance I know only two or three bigamists; one lives with two sisters belonging to a head-hunting tribe; another was

practically ostracized by his people because of his moral laxity. Adultery is punished with death; the offended husband shoots the interloper with an arrow, in accordance with the universal Negrito law.

What about their religion?

The Negritos believe in one God, they are strict monotheists. Even when they adopt the Malay nomenclature they say "one spirit." While no Malay, whether Christian or pagan, would talk about a spirit (in the singular), except when he is referring to one special spirit in contradistinction to all others, no Negrito talks of them in the plural; he knows only one. A small number of Negritos actually did speak to me about spirits, but immediately contradicted themselves when they began reciting their prayer formulas; without exception these were all addressed to one person. That God, or spirit, or by whatever name He is called, the Negritos believe to have made the world, to be everywhere, to be personally distinct from all creatures, to be unmarried, to take care of man, to punish the wicked and reward the good after death. They never see Him, know nothing of His origin; He does not die.

One might almost be tempted to think they had obtained their beliefs from the Christians, but this is not so. The Negritos are completely ignorant of the Trinity, the Incarnation, and all other dogmas centering about Jesus Christ; a few know the name of the Blessed Virgin but only through the profane songs taken over from the Christians. Their belief is a strict non-Christian monotheism.

Included in their cult are prayer and the offering of first fruits; these two customs are universal. The more isolated groups practice a kind of nocturnal liturgy consisting of singing, nothing else. The Negrito knows no superstitions, amulets, or magical practices, except those manifestly borrowed from his Malay neighbor.

All of this may sound like a fairy tale to those imbued with evolutionistic ideas, which continue in vogue as a result of the practice of Sunday papers to play up evolution in everything. Many such papers seem to claim as recent discoveries theories discarded years ago by real scientists. After living for years among pagan Malays, with their host of superstitions, I find the Negrito groups shining exceptions to the prevailing animism and manism.

This paper outlines but briefly the material

I have collected during frequent contacts with Negritos during the last twelve years, in various parts of the Island of Luzon (except Zambales). The results of this study have been published in *Anthropos*—in 1925 and in 1929-30—or will be issued soon.

A small pamphlet, obtainable at trifling cost (25c), published by the Catholic Anthropological Conference at Washington,

presents a brief comparison between Negrito culture and that of neighboring tribes. The brochure is entitled "Philippine Negrito Culture: Independent or Borrowed?"¹)

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Negrito Shelter

Significantly Similar Results

The inability to harmonize interests and to produce efficiently and economically was largely responsible for the dissolution, in spite of initial advantages and hopes, of communistic colonies of the Utopian persuasion founded in our country in the 19. century. On a tremendous scale the experiences common to all of these Utopian experiments are now being repeated in the U. S. S. R. For instance, the statement by the Moscow correspondent of the *Economist*, of London, that "the demoralization of Soviet industry caused by the elimination of hundreds of executives alleged to be Trotzkyists is re-

¹) The interested reader may address Rev. John M. Cooper, Cath. University, Washington, D. C.

flected in the first quarter's production figures," recalls to mind the results of the petty quarrels between the officers of our Phalanges and other communistic societies, most of which have left behind them but few traces of their ephemeral existence. What has happened in Russia in spite of the Five Year Plan these figures demonstrate:

"Official statistics show that production fell below the state plan in the first three months of 1937 by the following amounts: Coal, 4,188,000 tons; pig iron, 479,500 tons; steel ingots, 452,400 tons; rolled steel, 395,900 tons, and car-loadings, 758,626 tons."

According to the writer in the *Economist* the "weakness in transport, combined with shortage of coal, held up production in hundreds of factories, which were unable to get raw materials and fuel. In addition, spring sowing also was delayed in southern-European Russia by the non-delivery of agricultural machinery and spare parts for tractors." One is told also that "collectivized peasants, having become dependent upon machinery, were slow in making good the shortage by hand labor."¹⁾

In similar manner, dissensions and inefficiency helped bring about the dissolution of one of the last and most promising communistic colonies founded in our country in the 19th century, Ruskin, in Tennessee. Too much attention to discussion on the one hand and lack of application on the other, is held accountable by the leader of a communistic venture inaugurated in California during the last decade of the 19th century for its downfall. The former president relates the male members of the community had held meetings daily, spending many hours debating policies and measures. Similarly the *Economist's* Moscow correspondent reports:

"In February the Communists were told that they had spent too much time on economic questions, neglecting political leadership . . . This reprimand apparently was interpreted too literally, and official newspapers later blamed the Communists for the delay in spring sowing."

The same writer observes furthermore that the patient, long suffering peasants were at a loss what to do: "Accustomed to await orders from local Communists, they hesitated to take the initiative in sowing." Such are the inevitable results of the centralization of power, whether exercised by monarchs or a totalitarian party. But aren't we, in our country, traveling in the same direction? Even today one must fear that before long our farmers too will not dare to till the soil and sow or plant the seed, lest they offend against some ordinance or mandate of the Federal Department of Agriculture. Planned economy stifles initiative, self-reliance, and the spirit of self-help and mutual help.

F. P. K.

Warder's Review

Regional Occlusion of Capital

Lincoln's declaration that the nation could not remain half slave and half free, today has a parallel in the opinion that one half of the nation cannot monopolize money-capital and industrial capital at the expense of the other half of the nation, meaning largely the South.

The South is slowly awakening to the fact of its occupying a Cinderella position in the national scheme of economic affairs. Although the opinion expressed by a distinguished Southern paper that the South would be better off if it were still a part of the British Dominion, and that the Federal Government should be permitted to subsidize Southern agriculture until the nation tired of the continued outlay of money for this purpose and was willing to permit the South to depart, may not constitute a real threat, there is no saying whether or not a small cloud of this kind may not develop into a hurricane in the course of time.

Is Judaism a Source of "Our Democratic Foundations"?

The editorial: "Our Scripture at the Coronation," contained in the June issue of *B'nai B'rith Magazine*, calls to mind an opinion expressed by the at times shockingly outspoken Henrich Heine. Among other statements in the article regarding the influence of the Old Testament on Protestant England is this quotation from Lecky, one of the High Priests in Great Britain of Liberalism while it was in its zenith:

"It is at least a historical fact that in the great majority of instances the early Protestant defenders of civil liberty derived their political principal chiefly from the Old Testament."¹⁾

The relation of Calvinism to Judaism has been pointed out frequently. For instance, by Heine. However, he perceived Judaism to have exerted influences on spheres of life and Protestant peoples other than those referred to in the Jewish journal. Heine declared on one occasion:

"It is a wonderful display the thoughtful thinker beholds when viewing lands where the Bible has exerted its educative influence on the inhabitants and their mores, thought and sentiments since the Reformation and on which it has impressed the stamp of Paestalian life, as revealed in the Old and in the New Testament. In northern Europe and America, before all in the Scandinavian and Anglo-Saxon, quite generally in Germanic and to an extent in Celtic countries, this Paestlinedome has exerted itself especially, so that one might think one had been put down among Jews. For instance, the Protestant Scotch are they not Hebrews, whose names everywhere are biblical, whose cant even is reminiscent of Jerusalem and the Pharisees and whose religion is a Judaism that devours²⁾ pork?"

¹⁾ Loc. cit., June, 1937, p. 291.

²⁾ Heine here uses the German word "fressen" which, when applied to humans, denotes vulgarity.

¹⁾ Loc. cit., No. 4888, p. 278.

Continuing, Heine speaks of the "New Congregations," evidently meaning sects, in the United States, "where the Old Testament-life is being aped pedantically."¹⁾

In the light of this opinion, expressed by one of the most celebrated Jews of the 19th century, the statement from the *B'nai B'rith Magazine*, that "the Puritans from whom came our democratic foundations, were essentially a people of the Old Book," is not surprisingly novel. But is the assertion regarding the source of "our democratic foundations" really true?

Working Underground

Working stealthily among the masses, the red hand of Communism has not been discovered so far in the commission of overt acts, so frequent in recent months. Evidently, clever agitators have adopted the underground methods which proved so successful in Russia between the Revolution of 1905 and the upheaval in the year 1918. Under the Czaristic régime they could not promote Communism openly for fear of the secret police; in our country today the intention of the Communists to inculcate the masses with the virus of Leninism is not advertised, in order that the American people may not be aroused to the danger threatening their social and political heritage.

Consequently, it is difficult to prove the Communists guilty, for instance, of fomenting strikes or edging on strikers, although Lenin's policy of creating dissatisfaction and unrest among the workers by promoting strikes and clashes with the police seems to have been inaugurated in our midst quite successfully. A well-known Catholic, formerly in the diplomatic service in our country, also seems to have sensed the effect of the subversive influences at work among the workers. Writing to a friend, he states: "I have seen revolutions in many parts of the world, including the Russian Revolution, and there is much in John Lewis' operations that is identical with the beginnings of revolutions as I have seen them elsewhere."

Careful perusal of available literature proves, in fact, that the red dye holds fast in America too. James T. Allen's book on "The Negro Question in the U. S.," for instance, reveals quite plainly what Communists have in mind and it evidently sustains our contention that the so-called Tenants' Union must have been promoted by Communists.

According to Allen, the Communists would, should it be possible for them to gain their end, establish a Negro Republic in the Black Belt, that part of the South where the Negroes constitute the majority, as in Mississippi, or a large part of the population. With other words,

the Negroes would be granted an autonomous republic, like the Tatar Republic within the Soviet Union, in a Communist United States.

An English reviewer of the book has gained the impression that Communist strategy at present favors collaboration between the white and Negro proletariat, including the Negro peasantry within the latter. He is impressed by the fact that "some small successes along these lines have already been achieved, such as the collaboration of whites and Negroes in the sharecropper's union." But he realizes "that race prejudice remains a formidable barrier to close collaboration; and in any case the allegiance of even the industrial Negro is far from being given to the Communists alone."

Evidently, the Communists in our midst are not quite the innocent creatures some would wish to make them out.

Dangers of a Legal Minimum Wage

The attempt to impose upon a national economy, still organized and operating largely in accordance with the doctrines of the School, a law such as that contemplated by the Black-Connery bill, which "would set a permanent bottom level below which wages may not drop," is sheer nonsense. Constant fluctuation of prices, including the price of silver and gold, should serve as a warning that a minimum wage cannot be established with safety in a world unable even to stabilize currency, to say nothing of courting the danger that the legal minimum wage may ultimately depress the wage level and come to be accepted as the maximum wage.

A legal minimum wage is, to an extent, a two-edged sword and should, therefore, be used with considerable caution. There is the further question whether a Federal minimum law would not prove an impediment to decentralization of industry, the need of which is so apparent. The revolt of the 18. century against the interference of the State in the economic affairs of the people, expressed both in the doctrines of the Physiocrats and the School of Adam Smith, won widespread acclaim, because planned economy, now again in vogue, and known to the 18. century as Mercantilism, had proved so injurious to the economic welfare of the peoples of Europe and their colonies. The economic counterpart of political absolutism, Mercantilism has its parallel in the planned economy of the totalitarian State of today.

Under Mercantilism wages were determined by public edict and the system demanded they should be kept down. What assurance has Labor that motives other than those of regard for its welfare may not some day ordain a minimum wage intended to promote interests at variance with those of labor? The exercise of

¹⁾ Sämmtl. Werke. Hamburg, 1876. XIV, pp. 303-304.

political power may be wrenched from the workers, as was done in Italy and Germany. Where are the Socialist Party and the Center Party which, in the days of Bebel and Windthorst, were a constant challenge even to the Iron Chancellor Bismarck? Has American Labor the assurance of a friend at court for all times to come?

Contemporary Opinion

One can hardly overestimate the importance and value of ideals and aims of a true system of elementary education which is, in fact, the mainspring and mainstay of a country's progress, civilization, industrial and social development. The history of our country [India] would have been quite different today, if from the very beginning of the British Rule more attention had been given to it. Macaulay's theory of filtration has proved to be illusory and deceptive. No use building the edifice of knowledge on the upper half, if the foundations below are so weak, feeble and shallow.

SHREE RALLIA RAM

Educationist of note in the Punjab

In the last few months . . . the prices of both raw materials and finished products have been rapidly rising. The advance in the former is directly related to the military programs of governments and the speculative activities that accompany boom conditions in certain lines of activity. The price increases in manufactured goods are the result in part of the increased cost of raw materials, but more largely of the sharp increases in wage rates that have been occurring. The recent abrupt increases in wages ranging anywhere from 20 to upward of 30 percent have not been related to efficiency.

With sharply rising costs all along the line there is a natural tendency to push prices up with a view to maintaining profit margins. These recent trends are thus laying the foundations for a rapid spiral of inflation. Rising costs lead to rising prices; higher prices lead to further advances in wages and other costs; and thus in turn to still further advances in prices.

Temporarily such price advances frequently provide a stimulus to industrial activity. With prices going up business men and others hasten to place orders and buy extra quantities in order to be ahead of the price advance. This expansion of orders still further accelerates business activity and stimulates advances in prices.

But developments such as these produce in due course serious maladjustments in the economic system as a whole. Particular labor groups which receive higher wages may stand to gain for a time; and similarly the industries

in question may temporarily pass on the higher costs to consumers. But further extensive expansion appears definitely to be menaced by the inflationary process.

HAROLD G. MOULTON

President, Brookings Institution¹⁾

Like a skilled boxer who has met a canny opponent in the prize ring and has been thrown off his balance, American labor staggers about ineffectually in a crisis that demands intelligence and action. Like the boxer, it is made to miss good blows, it is thrown out of timing, it manifests flashes of its own form but it is really, when measured by what it could do, quite ineffectual. Labor is off balance in respect to its own powers to achieve.

The tragic thing about this situation is that it is fraught with so much danger for the whole labor movement. Those sensationalists who cry "Crisis, crisis" happen to be right this time. The crisis is not symbolized merely by a split in labor's ranks. It goes deeper than that. It is not implied by victory or defeat of either side of the contending group. The crisis is imminent because both sides may fail, with the labor movement left prostrate under the heel of triumphant bossism . . . If by the impact of the newer unions upon the organized structure of the A. F. of L., the older unions are made ineffectual and weak and at the same time the new unions fail in achieving strength, then both sides have been defeated and only the employers have gained.

Journal of Electrical Workers

It has been said, the Holy See has often to be silent about public evils which it cannot possibly approve of, in order to avoid still greater evils. But the Catholic press has not the same need for caution, and it is to be regretted that sometimes it does not speak out more plainly, especially against public scandals perpetrated by "Catholics." On the contrary what often happens is that Catholic papers feel it necessary to defend or excuse things done by "Catholics" which they certainly would not defend or excuse if they were done by Non-Catholics. It is a commonplace with the same writers that Catholics whose lives belie their creed do the greatest possible harm to the Church, but they seem to forget this when it is a question of "Catholic" civil authorities. When atrocities, massacres, the systematic destruction of native races and the like are seriously reported, let us say plainly that such things, if true, are abominable and that if those responsible are Catholics they are all the more blameworthy.

*The Examiner*²⁾

1) "Scientific Research in Economics and Government," Washington, D. C., 1937, pp. 16-17.

2) Published by Jesuits at Bombay, India.

CATHOLIC SOCIAL ACTION

Before 24,000 young agricultural workers of Belgium, Solemn High Mass was sung in the Old Market-place of Louvain in the presence of Cardinal Van Roey, the Primate, and the Papal Nuncio at the closing of the Congress of the Federation of Young Catholic Agriculturists on the 10th anniversary of its foundation.

A procession was then made through the town headed by the 200 flag-bearers of the branches. The Holy Father sent a long letter of congratulation to the Congress expressing his very great satisfaction at the success of the federation.

A detailed scheme for the initiation and preparation for Catholic Action in schools and colleges has been published for the Archdiocese of Calcutta. The central idea behind the scheme is that the solid basis of Catholic Action must be laid in the school, and in publishing the scheme the Most Rev. Dr. F. Perier, S.J., Archbishop of Calcutta, ordains that it be adopted in every Catholic educational institution under his jurisdiction.

"No school and no college," states Dr. Perier, "has the right to call itself Catholic, unless it aims at imparting a truly apostolic education. Let all our teachers realize that the training to Catholic Action must form an integral part of the curriculum; let them feel persuaded that Catholic education is a failure if it does not inspire our children with the noble ambition of doing battle for Christ and if it does not furnish them with the means of achieving their ideal."

The plan of training prescribed for the schools is divided into three sections, the Junior Section, the Middle Section and the Senior Section. The scheme for the Senior Section covers a course of four years and includes the cultivation of the interior life, study and action.

THE IRISH CONSTITUTION AND THE FAMILY

Certain clauses in the new Constitution of Ireland are intended to guarantee the rights of the family in accordance with the teachings of the Catholic Church. For instance, the State recognizes the family as the natural primary and fundamental unit-group of society, and as a moral institution, possessing inalienable and imprescriptible rights, antecedent and superior to all positive law. The State shall endeavor to ensure that mothers shall not be obliged by economic necessity to engage in labor to the neglect of their duties in the home, because by her life within the home, woman gives to the State a support without which the common good cannot be achieved.

Further, the State pledges itself to guard with special care the institution of marriage, on which the family is founded, and to protect it against attack. No law shall be enacted providing for the dissolution of marriage, and no person whose marriage has been dissolved under the civil law of any other State, shall be capable of contracting in Ireland a valid marriage during the lifetime of the other party to the marriage so dissolved. The inalienable rights of the parents in all matters pertaining to the education of their children shall be respected by the State.

CONSERVATION OF NATURAL RESOURCES

Extensive control over methods of mining and a tax on coal shipments are among the far-reaching recommendations made in the report just published of the Coal Mining Committee appointed by the Government of India in October, 1936, to examine India's resources of coal, the need for conservation, new regulations for safety and other matters. The report states that India now has only enough reserves of all good quality coal to last 122 years, while the reserves of coking coal are only adequate for 62 years. The life of the reserves of all good quality coal in Jharia is placed at 81 years and of coking coal at 57 years. On the other hand, the reserves of coal of inferior quality are practically unlimited.

After quoting the figures given above for the reserves of good quality coal remaining in India, the report emphasizes that these figures are calculated to arouse serious apprehension and to justify strong measures of conservation in the national interests. Other systems of conservation are discussed, but the conclusion is reached that sand-stowing is the best and should be enforced in the interest of the community as a whole. The Committee point out the serious character of the situation created by the dependence of the industry—a dependence which will increase steadily—on "de-pillaring" for securing coal supplies.

LUXURY

Tobacco users in Canada support an industry of major importance. According to a report issued by the Dominion Bureau of Statistics the output of the Canadian tobacco manufacturing industry in 1935, including excise duties, was valued at \$69,829,522, which represents an increase of \$3,429,029, or 5 percent above that of the previous year.

Cigarettes formed the main item of production with an output of 5,324,953 thousand valued at \$41,526,276. Smoking tobacco was next in importance with an output of 19,803,023 pounds valued at \$19,662,431. This was followed by cigars with a production of 120,508,000 valued at \$5,158,629; chewing tobacco, 2,896,011 pounds valued at \$2,426,966; and snuff, 773,692 pounds valued at \$1,045,862.

NATURAL AND ARTIFICIAL WOOL

Sixteen million pounds has been paid to wool-growers in the Union of South Africa during the season which is just about to close, said Mr. J. Masters, chairman of the Durban Wool Brokers' Association, to a representative of the *Cape Argus*. Mr. Masters said the demand for merino fibre at present was keener than it had been for a considerable number of years. While substitutes were being manufactured in Germany, Italy, England and Japan, blends of virgin wool were essential in yarns for the manufacture of most wearing articles. With new markets there was a distinct possibility of the price rising further.

His attention had been drawn to several articles bearing on milk wool, wood wool, and synthetic wool gen-

erally, which would tend to lead wool growers to believe that the future of their product was jeopardized. "These are only alarmist reports," he said. "It should be borne in mind that any of the substitutes only become valuable when they are blended with virgin wool."

CO-OPERATION

Twelve societies in Lancashire, England, have established a federal association for the development of funeral furnishing and monumental masonry. The venture has every prospect of demonstrating over a wide area the efficiency of this method of organization, it is said.

The business is established at Bolton, under the title of the Co-operative Funeral Service, Ltd.; the twelve shareholding societies have a combined membership of nearly 100,000.—There are now five federal funeral furnishing services in England, including one operated by the Co-operative Wholesale Society.

Having declared that the mortality record of Danish co-operative associations is extremely favorable, the Report of the Federal Trade Commission on "Principal Farm Products—Agricultural Income Inquiry" states in another paragraph that "the mortality record of co-operative associations in this country does not compare favorably with that of associations in some other countries."

While it is admitted that "many failures in recent years have been due to general industrial conditions," the belief is expressed, "but often failure is due to inefficiency of management." To this statement is added the same advice: "Ability to apply practical business judgment when theory and fact conflict is essential in the management of such associations."

As outstanding results of the influence exerted by the co-operatives of Denmark and other European countries, where co-operatives are likewise widespread, the Report mentions "a great improvement in farming and farm equipment, a substantial reduction of the costs of distribution, wide diffusion of wealth and income, and a beneficial effect of group activity on the social, business and political life of the country." Printed as Senate Document No. 54, the Report constitutes the first part of the Agricultural Income Inquiry, instituted according to the direction of the Seventy-fourth Congress.

In England the Co-operative Trade Associations, covering five important commodities, are now well established features of the machinery of the movement. Where, as in the case of milk and coal, they have been operative over a period of years, the results are distinctly creditable and offer a challenge to all who think that co-operation begins and ends at the grocery counter

In some cases they have developed alongside Government schemes for the organization of industry, and the advantage of pooling the resources of the movement has been apparent. It has been possible to bring co-operative opinion and influence before the high councils of State, and with the minimum of labor and expense. To a certain extent, these commodity associa-

tions have assisted in organizing the co-operative market. The Coal Trade Association, in urging societies to obtain their coal supplies through the Co-operative Wholesale Society, put up a closely reasoned case which clarified the whole position regarding this section of co-operative service. The Milk Trade Association has accepted the principle of the centralized manufacture of milk. In many ancillary matters, the associations have been able to assist the wholesale societies in resolving minor problems. And not the least important feature of this form of organization is the avenue which it affords the people responsible for definite problems of co-operative distribution to get to know each other, their particular problems, and their detailed requirements.

LIMITING COMPETITION

An agreement to limit the number of sweet shops, which has been reached between retailers and wholesalers after two years' negotiation, came into force in Liverpool recently. The aim is to set up a minimum distance of 150 yards between shops in the city, and 200 yards in areas four miles from the centre. Three thousand sweet-shop proprietors have joined in the scheme.

A ban will be placed on any new shop opening within the stipulated distances, and owners will have difficulty in obtaining supplies, while wholesalers delivering goods to them will be boycotted by the organized retailers in the ring.

CHAIN STORES

In a recent decision, the United States Supreme Court sustained a statute of the State of Louisiana imposing a progressive tax on chain stores. The law places a tax on each unit in a chain, the amount increasing rapidly as the number of units is increased.

The unique feature of the Louisiana law is that the amount of tax is based on the total number of units in any given chain, no matter whether these units are inside or outside the State. Even stores in foreign countries are counted, in determining the sum assessed against each unit within Louisiana.

CO-OPERATORS FAVOR FREE TRADE

The Congress of the British Co-operative Movement, held at Bath on this year's Whitsuntide, adopted a resolution of its Parliamentary Committee recording its concern over the rise in the cost of living and calling upon the Government to establish a fairer incidence of taxation and to open negotiations with foreign powers for a freer basis of trade. The proceedings showed that British co-operators approach the problem from an international viewpoint. Sir William Bradshaw, the president of the Co-operative Wholesale Society, has intimated that plans are ready for the opening in London of a center for international trading relations between the various national co-operative organizations.

Previous efforts have been hindered by tariff barriers. The co-operators of Sweden and the Co-operative Wholesale Society of Scotland are ready for reciprocal

trading; but tariffs have upset calculations so far. Meanwhile efforts are being made to develop business with the growing co-operative societies in the Dominions.

TRADE AGREEMENTS

The plague of self-sufficiency yields only inch by inch to a saner policy. An agreement for removing trade obstacles has been signed between the four Scandinavian countries, Belgium, Holland, the Dutch East Indies and Luxemburg. Restrictions on a wide list of goods are to be abolished and the agreement bars the establishment of fresh restrictions. A fairly wide field of agricultural products, raw materials and manufactured goods is covered.

It is hoped that the Great Powers, particularly Great Britain, France and the United States, will not make any move designed to nullify the effects of this new step towards freer trade.

FINANCING FARM PURCHASES

Mortgage credit extended by the twelve Federal Land Banks and the Land Bank Commissioner to finance the purchase of farm land aggregated \$15,664,000 in the first quarter of 1937 compared to \$13,998,000 in the 1936 first quarter, according to a statement from the Farm Credit Administration. The number of farms bought and financed in the first three months of this year was 5,668 compared to 4,962 in the corresponding period of 1936.

Recourse to the Federal Land Bank and Commissioner loans to finance farm buying has increased noticeably since the fall of 1935. Total loans for this purpose from October 1, 1935, to April 1, 1937, amounted to nearly \$80,000,000 which farmers used in purchasing 30,841 properties. Of this number, 20,154 farmers bought farms from the Federal Land Banks and 10,687 bought from other sources.

VENEREAL DISEASES

America's venereal control methods are "scattered, sporadic, and inadequate," says Dr. Thomas Parran, Surgeon General of the United States, who has led a nation-wide drive against venereal diseases. Europe is far ahead of the United States in its efforts to curb these dread maladies. In New York State alone, there are 50,000 new cases of syphilis annually, while in Norway, Sweden, and Denmark, which together have a population approximately equal to New York, there are only 2,000 new cases a year. Yet, in comparison with most other States, New York has a well developed program.

Dr. Parran's campaign is largely responsible for present-day efforts to control these diseases . . . Indication of the success of this movement is shown in a recent poll made by the Institute of Public Opinion which revealed that 92% of the persons interviewed favored a venereal disease test as part of their State marriage examinations. Dr. Parran has suggested that it would be helpful if the States enacted laws requir-

ing a physical examination, including blood tests, as a prerequisite for a marriage certificate.

CHILD LABOR ACT

Senator Vandenberg's proposed Child Labor Amendment, which has been approved by the Senate Judiciary Committee, is endorsed by 72 per cent of commenting newspapers.

The Amendment is opposed by others, partly on the ground that Government control of any kind is objectionable, and partly because it is felt that the Government should exercise only supervision over action by industries, which would be authorized by Senator Walsh's rival measure.

Chief improvement shown by the Vandenberg Amendment is the reduction of the age limit from 18 to 16 years, which editors believe should cover all cases which would be likely to come under the provision of the law, and eliminates the idea of "regulation," merely prohibiting labor "for hire" under the age of 16.

It is maintained that the proposed law stands as the most complete and best method in sight for nationwide control of child labor. In considering the change in the age limit it is pointed out that "an increasing percentage of the nation's youth is completing high school work, but many would be doomed to a period of compulsory idleness under the older provision."

THE AMERICAN NEGRO

Delegates to the recent Social-Economic Conference at Samuel Huston College, Austin, Texas, heard from Mr. Joseph H. B. Evans, of the Government Resettlement Bureau, that there is great need for organization among Negroes. Specifically, Mr. Evans, who came as special adviser to the Conference, advocated the formation of credit unions in Texas communities, stating that the loans would be supervised and backed by the Government.

He likewise urged the adoption of co-operatives among Negroes, in this connection mentioning several successful co-operative groups, organized along lines he proposed. His final recommendation dealt with the necessity of impressing the importance of thrift on all groups—social, church, and civic. Mr. Evans dispelled the suspicion of many people by informing the Conference that "the Negro farmer is paying back his loans to the various loan agencies of the Federal government just as promptly, if not more so, than any other racial group."

ANTI-SEMITISM

The Jews in Poland were filled with apprehension by the announcement that they may not join the new government party, "Camp of National Unity." In addition, Jews were barred from the Physicians' Union of the Polish Republic, an action that caused nationalist papers to predict that soon all Jews would be eliminated from Poland entirely.

Following closely upon the action of the Polish physicians in expelling Jews from their Union, the Union of Rumanian Lawyers in Bucharest decided to bar from membership all persons not of "pure Rumanian blood." Not daring to apply this ground to Jews, the latter were removed from membership "on technical grounds." A special committee was then appointed "to find the technical grounds."

HISTORICAL STUDIES AND NOTES

The Pfeil Family

There is a significant passage in Gottfried Kinkel's poem to "The Emigrants from the Ahr Valley." The poet and agitator, liberated from prison by Karl Schurz, speaks of them taking to America an "accumulated reserve of strength." It is an indubitable fact that such was the case in many hundred thousand instances. The family from which the late Msgr. N. Pfeil, of Cleveland, and his brother, Fr. Aloysius Pfeil, S.J., had sprung is a case in point. Written at our request, this unpretentious story of the Pfeil family offers evidence of the contribution these humble German folk, for the Pfeils are but a typical instance, made to the development of civilization in the U. S., particularly the Middle West. Their memory has rarely received the meed of recognition due them by country and Church.

F. P. K.

* * *

I.

The first one to bring the above name to Cleveland, Ohio, was Lawrence Pfeil, who emigrated from Germany with his little family, consisting of wife and one child, in 1847, at the time a young man of but 27 summers.

He was born June 11th, 1820, in Königheim, a village of about 1800 inhabitants in the northern part of Baden, known as the "Taubergrund." Ethnologically, the people inhabiting this section of Germany are Franks, and date back to the very beginning of the Holy Roman Empire of the German Nation, founded in the year 800.

Königheim, like a number of other quaint old Frankish towns in the neighborhood, traces its history to the time of Charlemagne, or Karl der Grosse, as the Germans call him. Some historians place the date of origin even earlier, claiming that the Church in Königheim, under the patronage of St. Martin, was founded by St. Boniface himself, who labored in Franconia during the first part of the eighth century, suffering martyrdom in Friesland in the year 755.

The father of Lawrence Pfeil was Joseph Anton Pfeil. He moved from Gissigheim to Königheim to improve his shoe business, as the latter place was larger and more populous.

In earlier times the Pfeil ancestors lived in the city of Mainz. One year after the Thirty Years' War had been concluded by the Peace of Westphalia, 1648, one of the Pfeil ancestors in Mainz emigrated to the village of Gissigheim in Franconia and became the forebear of the Pfeils in the Taubergrund.

The mother of Lawrence Pfeil was Barbara, née Martin, from the hamlet of Weikerstetten, near Königheim. She was the second wife of Joseph Anton Pfeil, his first wife, a lady of the family of Brentano in Hofheim, Bavaria, having died some years before. From this second marriage came three children: Lawrence, Louisa and Teresa. Afterwards, Louisa married Valentine Hoffmann, while Teresa became the wife of John Schneider.

Louisa Hoffmann, the sister of Lawrence Pfeil, had four children: Franz, Adam, Tobias, and Barbara. Tobias Hoffmann, who lives in Distelhausen, is the father of Sr. M. Projecta, a nun in the convent at Gengenbach, Baden. Teresa was the mother of three children: August, Emil, and Alexander. One of the daughters of the last-named entered, as Sr. M. Martha, the community of the "Schwestern des Göttlichen Kindes Jesu," whose mother-house is in Bühl, Baden. Some of the descendants of the two sisters, Louisa Hoffmann and Teresa Schneider, in later years emigrated to America from the Taubergrund, in Frankish Baden, and at present writing live in Cleveland. They are Adam Hoffmann and Louisa Schneider.

Joseph Anton Pfeil died February 22nd, 1832, at his home in the village of Königheim. During his final illness he suffered from dropsy and was forced to sit up, as he could not lie in bed. The last sacraments were administered to him while sitting in his chair. When the priest was about to leave, the sick man struggled to his feet and out of respect for God's Anointed, insisted on escorting him to the door. Standing a moment on the stone flagging at the top of the steps which led from the outside of the dwelling to the street, he respectfully bade the priest adieu, and, returning with some effort and unsteady gait to his chair in the living room, sat down and expired (1832).

On the 30th of October, 1844, his son Lawrence Pfeil was married in the parish church of Königheim to Franciska Reinhardt, who hailed from the neighboring village of Gissigheim. The ceremony was performed by Pfarrer Link and witnessed by Vitus Joseph Reinhardt and Franz Zugelder.

Franciska Reinhardt was the second youngest daughter of Vitus Joseph Reinhardt, and considered in her time the belle of the village. In those days, according to a well established custom, the parents were the principal factors in matrimonial match making. As there existed a warm friendship between Joseph Anton Pfeil and Vitus Joseph Reinhardt, they mutually agreed that their marriageable son and daughter should be united in wedlock, and, accordingly, the wedding was celebrated with abundant parental blessing.

The Reinhardts originally came from Austria, where they were once prosperous and highly respected. Like the prominent families of those times they possessed a family escutcheon; on their coat-of-arms they displayed the following Latin motto: "Nec temere nec timide." Rendered into English this means, "Act neither recklessly, nor cowardly." Through reverses of fortune, however, the family lost its former standing, and was compelled to emigrate. The members drifted into Franconia, and settled eventually in Gissigheim.

Vitus Joseph Reinhardt was an unusually in-

tellectual man. He had at his command an apparently inexhaustible fund of proverbs, which he quoted with telling effect as he commented upon daily occurrences.

Being an industrious cobbler, he was sought out by the villagers, not only on account of the excellence of his work, but also because of his superior knowledge and experience, which enabled him to impart useful counsel and give wise directions in helping these people solve the various difficulties of life.

While hammering away at the leather on his lap, he was wont to answer readily the questions proposed to him by his patrons, and drove home many a truth with a striking popular saying or proverb. He wielded a pen as cleverly as he did his shoemakers tools, and because of his beautiful penmanship became the calligrapher of the village. While others spent their free time in the "Wirthshaus," drinking beer and wine, and indulging in idle conversation, he was accustomed to spend Sunday afternoon at home, writing with his deftly trimmed goose quill, copying beautiful Catholic hymns and prayers. The printed Teutonic characters, elaborate and difficult as they are, were reproduced by the nib of his quill with a regularity and skill that evoked general admiration.

He was married three times. His last wife was a pious spinster with whom he lived happily until his death, which occurred on April 2nd, 1850. Having been born in 1778, he thus attained the age of 72 years.

His second wife was Margaretha Altmann, born July 12th, 1785, by whom he had four children. The oldest was a boy named after him, Vitus Joseph, Jr., who later became an efficient schoolmaster; this son lived to a ripe old age, and was buried at Grünsfeld, Baden. In advanced age he employed his leisure time studying Spanish. One of his numerous offspring, a son, Johann Constantine Reinhardt, became a zealous priest. During the Kulturkampf, however, Johann Constantine was falsely accused of political disloyalty by a secret enemy, and imprisoned. On emerging from the dungeon, the young priest's hair had turned white and his health was broken. After serving as assistant in a number of places in the Archdiocese of Freiburg, in Baden, he was appointed pastor of Hödingen near Ueberlingen, where he died March 17th, 1887, deeply mourned by his devoted parishioners.

The youngest son of Vitus Jos. Reinhardt, Jr., was Carl August Reinhardt. He followed the calling of his father and also became a school teacher. After serving the required period of time faithfully, he was pensioned by the State Government, and at present writing is living in retirement in Littenweiler, a suburb of the city of Freiburg in the so-called "Breisgau" of Baden. Another brother of Franciska was John Joseph Reinhardt who

emigrated before her to America, died here and was buried in Louisville, Ky. Her youngest sister was Catharine Reinhardt, who came to Ohio in 1847. A year later she married a non-Catholic, Mr. Naegele, who had immigrated from Switzerland. Some of their descendants live in Cleveland to this day.

In 1847 Lawrence Pfeil resolved to leave his native village, Königheim, and emigrate to North America. It happened in this way. A former companion and village acquaintance, Ludwig Faulhaber, had just returned from the United States, where he had gone some time before (1842) and settled in Elyria, Ohio. Being an industrious cobbler and frugal in his habits, he accumulated quite a handsome sum of money, which he carried in gold coin about his person; he returned in 1847 to his native village to escort his wife to their new home in America.

Shortly after arriving in Königheim he gathered together a group of his former school comrades to a little social meeting in the "Grüne Baum", the favorite village inn, or Wirthshaus, as the Germans call it.

While he was telling the assembled companions of his trip to America and how much better were prospects for a livelihood in that land than in Germany, he arose from his seat, opened a pouch he had fastened around his waist and let a stream of gold coin glide onto the table. "See here, this is what I have earned in America!" he remarked. The eyes of his comrades became wide as saucers at the sight. Looking at the pile of gold and then at the adventurer from America, and recollecting that he was by no means the brightest in their class at school, they naturally came to the conclusion that if he could earn so much money, why should not they after emigrating to that wonderful western land?

Accordingly, they seriously considered the problem of emigration. Among the group of acquaintances was Lawrence Pfeil. He was a baker by trade, owned his own shop and bakery in the village and was comparatively well situated. Some time before he had read a book on Mexico, which deeply impressed his mind and left a longing in his soul for the marvelous things in the western hemisphere. His wife, Franciska, however, was opposed to a change of residence, because she had an aged father living in the village and was deeply attached to her native country. As the days wore on, however, she gradually became reconciled to emigrate, realizing that a faithful spouse in such a predicament should follow her husband. Accordingly, they disposed of their land parcels, bakery and home, sold all furniture and prepared for the journey to the far western world. That many a tear was shed during the crucial days of parting goes without saying. Even at this late date one cannot but admire

the great courage and heroic resolve of the emigrant at that early and trying period.

At Königheim the effects of the wanderers to America were loaded on a wagon and transported by way of Schweinberg, Steinbach, to Wertheim on the left bank of the river Main, where the Tauber stream meets this tributary of the Rhine. Here the goods of the emigrants were transferred to a flatbottom river boat and with the emigrants shipped to Bingen on the Rhine, where the party and their luggage were reloaded on a larger boat and conveyed down this lordly stream with its vine-clad hills, historic castles and picturesque towns and cities. They passed Coblenz and Ehrenbreitenstein where the Moselle meets the Rhine, drifted by the city of Bonn, saw the gigantic Drachenfels and eventually came to Cologne, so famous for its wonderful cathedral. Continuing on they floated into Holland and at last landed at Rotterdam. From here they were brought to the French sea port Havre-de-grace, where they took ship on the 8th day of September, 1847. In those early days few trans-atlantic steamers plied between Europe and American ports, so they had to board a sailing vessel on which a sea voyage was a great hardship. Each family of emigrants had to provide its own food, kitchen utensils, and take turns at the singe cook stove. Accommodations in the hold of the sailing vessel were primitive and fresh air below at a premium. Owing to its lightness the wooden ship was tossed about in storm and wind, and even in fair weather rose and sank with every slight swell of the ocean. "Mal-der-mer" was general and afflicted the poor emigrant until he set foot on terra firma.

With all its hardships and disadvantages the voyage ended happily, as the vessel reached New York Harbor on the 14th day of October, just thirty-six days after weighing anchor at Havre in France. From New York our immigrants proceeded in a boat up the Hudson as far as Albany. Here they took passage in a canal boat that carried them and their baggage through the Erie Canal as far as Buffalo, where they again embarked on a ship which conveyed them to Cleveland at the mouth of the Cuyahoga River in Ohio.

Here the various immigrant families dispersed. Lawrence Pfeil with his wife and first-born child moved to a few rooms in a tenement house, which stood on the east bank of the Cuyahoga River, where the B. & O. Depot is located today—paying eleven dollars in advance for three months' rent. On November 29th, 1847, six weeks after their arrival in Cleveland, a baby girl was born to them, namely Mary R. Pfeil, who afterwards became Mrs. Chas. J. Faulhaber.

The first job Lawrence Pfeil obtained was one of laboring, on the west bank of Cuyahoga

River near the mouth of the stream. Being a baker, he was later-on employed for a time in a shop on Seneca Street (now W. 3.). When work grew slack in the bakery, he secured a job in a shipyard on the lake front, later called Whiskey Island, shoving a plane all day and smoothing the outside of newly built vessels and steam boats. After gaining experience in this kind of work, he began to contract for it, hiring and superintending his workmen. In his day he was employed by the prominent shipbuilders whose names were household words in the early period of Cleveland, such as "Stevens and Presley," "Peck and Master," "Martin and Quayle." To be near to the shipyard he moved from the East Side to the West Side where he found a building spot on the brow of a hill that overlooked the Lake front with its shipyard and nearby swamps and canebreaks. Here he erected a cabin consisting of two rooms, with the lumber he obtained out of drift logs that abounded in the neighborhood. A friend by the name of Michel Stang, who immigrated from the same Badenese countryside, helped him put up this humble cottage on the hill top. It cost him only five dollars in cash, which had to be expended to purchase nails and necessary hardware. Besides a fine vegetable garden near the house, the family also kept a contented cow which wore a tinkling bell as it grazed on the lowlands along the meandering river in the neighborhood.

MONSIGNOR NICHOLAS PFEIL
(Deceased)

Deeply engrossed in research in the history of his native parish, St. Joseph's, at Utica, N. Y., its schools etc., etc., Rev. Fr. Maurice Imhoff, O.M.C., recently communicated with the C.B. Having been told of our efforts to preserve every possible shred of documentary evidence regarding the life and activities of the pioneer priests and laymen of our race in the United States, he replied:

"I was pleased to learn of the policy of the C. V. to preserve historical documents in a central library. I heartily agree with you that evidence regarding the early Catholic activities in our country can serve their purpose best if the originals or copies of documents are entrusted to a reliable institution for safekeeping and consultation."

It seems that one of the earliest German Catholic Benevolent Societies was organized in that city sometime between 1838 and 1842. While at Easton, Pa., last year we discovered St. Joseph Society there, still a member of the C. V., to have been founded on the 1st of January, 1848. Moreover, the Society was responsible for the organization of St. Joseph's parish in what was at one time known as South Easton, where last year's convention of the C. V. of Pa. was held.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.
 President, Frank C. Blied, Madison, Wis.
 First Vice-President, Albert Dobie, New Haven, Conn.
 Second Vice-President, Alphonse Matt, St. Paul, Minn.
 Third Vice-President, John Pfeiffer, San Antonio, Tex.
 Fourth Vice-President, Mrs. Mary Filser-Loehr, N. Y. C., Pres. Nat. Cath. Women's Union.
 General Secretary, F. J. Dockendorff, La Crosse, Wis.
 Assistant Secretary, Frank Stifter, Carnegie, Pa.
 Treasurer, Wm. J. Kapp, New York, N. Y.
 Marshal, Frank Rauser, Milwaukee, Wis.
 Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis; Jos. F. Brockland, St. Louis; Wm. Siefen, New Haven, Conn.; John A. Roehl, Milwaukee, Wis.; John L. Jantz, Detroit, Mich.; Aug. Gassinger, Baltimore, Md.; Bernard Schwegmann, San Antonio, Tex.; Edward Kirchen, San Francisco, Calif.
 The Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Branches, and the following members-at-large: Louis M. Seiz, Union City, N. J.; Gustave Reininger, New Braunfels, Tex.; George J. Philipp, Fort Wayne, Ind.; Fred A. Gilson, Chicago, Ill.; and P. Jos. Hess, Pittsburgh, Pa.
 Hon. Presidents: M. F. Girten, Chicago, Ill.; Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh, Pa.
 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

On to Hartford!

After a long, and at times trying, period devoted to laying the groundwork for the Eighty-Second Annual Convention of the C. C. V. of A., the convention committees are now able to survey the results of their efforts, and concentrate on the few details remaining. The publicity committee has done its work well; official letters from C. V. officials have been sent out to member societies, posters and announcement cards and letters have covered C. V. strongholds. Newspapers and press services have kept the convention constantly before the minds of C. V. members. And now comes report that the necessarily larger work of arranging the convention program has been completed, and arrangements for housing and sightseeing made.

Prominent speakers have been engaged for the principal addresses at the Hartford gathering, the occasion of the Twenty-First Annual Convention of the N. C. W. U., and the golden jubilee of the Connecticut State Branch. The motto for the convention, "For Justice is Perpetual and Immortal," is especially relevant in these times of strife and unrest.

All religious services during the convention

will center about St. Joseph's Cathedral and Sacred Heart Church, while business sessions will be conducted at Hotel Bond. Pontifical high mass will be celebrated Sunday morning by Most Rev. Maurice F. McAuliffe, Bishop of Hartford; Most Rev. John J. Murray, Archbishop of St. Paul, will preach the sermon of the mass. A civic demonstration will be held Sunday afternoon at Cathedral Hall, with Hon. Wilbur L. Cross, Governor of Connecticut, delivering the introductory address. The principal speakers on this program are Rev. Joseph McDonnell, S.J., professor of Ethics and Sociology, who will discourse on "The Reformation of Institutions," and Most Rev. Aloysius J. Muench, Bishop of Fargo, N. D., whose subject is "The Reformation of Morals." These two titles are urgent demands of the encyclical *Quadragesimo Anno*.

The opening business meetings will be conducted throughout Monday, August 16th. In the evening Mr. F. P. Kenkel, Director C. B., will give a report, "Activities of the Central Bureau," to be followed by the address of Bishop Muench, "A Way Out for Farmer and Worker." Bishop Muench has been lecturing for a number of years on co-operation, and last year arranged a most successful convention of the Cath. Rural Life Conference, at Fargo. Recently his Excellency has been studying the co-operative movement as fostered by the Extension Department of St. Francis Xavier University at Antigonish, N. S. The important conference on youth has been scheduled for Tuesday evening.

Because of the widespread and serious problems the resolutions committee must consider, meetings of this body have been scheduled as early as Saturday. The N. C. W. U. delegates will participate in a number of joint meetings and assemblies with C. V. members, including the pontifical high mass and the civic demonstration.

From this brief resumé of the schedule it is at once apparent that the convention officials have performed their appointed tasks thoroughly. Overcoming innumerable difficulties they have arranged a program worthy of the best traditions of the C. V. The ultimate success or failure of the convention, however, is now in the hands of affiliated units; by sending competent, conscientious delegates they can insure its success, by neglecting their duty they can easily frustrate the carefully laid plans of C. V. officers. One side has shouldered its responsibility; how well the other side accepts its share will be answered at Hartford.

The real teachers of mankind are not the priest, the professor, or the schoolmaster; but the parents, or those who stand *in loco parentis*.

CANON SHEEHAN

A Second Chance

The article on the Maternity Guild by Fr. Edgar Schmiedeler, O.S.B., published in the *Commonweal*, caused a Professor in one of the ecclesiastical Seminaries in the State of New York to write Fr. Schagemann for information regarding the plan. He states:

"As a teacher of Pastoral Theology, I am interested in this subject and anxious to become better acquainted with authoritative literature regarding the Maternity Guild. I would also like to know the names of parishes in some large cities with a cosmopolitan population where the idea has worked successfully for a considerable length of time. Can you help me?"

Although the Maternity Guild holds the promise of great good, the members of the C. V. have not done their share to promote the movement. It is to be feared that the experience in the case of Credit Unions will be repeated. Fully twenty-five years ago the Bureau pointed to the need of promoting "credit associations patterned after the Raiffeisen-Kassen of Germany." But our people turned a deaf ear to our advice; about ten years later the Boston merchant Filene started the Credit Union movement until it has now reached vast proportions. Eventually, our own people "also became interested."

Others lead, we follow! Before long, when most of our people will have forgotten that the N. C. W. U. and the C. V. first propagated Rev. Fr. Schagemann's noble charitable idea, the Maternity Guild will prove acceptable to our members also!

Youth Control Amendment

The campaign to secure the ratification of the Child Labor Amendment has been conducted unremittingly for 13 years by the protagonists of this measure. To date 28 States have sanctioned the amendment, four States having capitulated since January 1st. The Communists, guided by their newspaper, *The Daily Worker*, and the Federal Children's Bureau are two chief advocates of the bill, while the Department of Labor and the National Committee for the Protection of Child, Family, School, and Church have been two of its outstanding opponents. It is with the latter organization the Central Bureau has been co-operating.

Many leaders in the ratification campaign, while professing great interest in "child labor conditions," have discouraged the enactment of child labor legislation in the present session of Congress "for fear it would retard the amendment campaign."

At one of the hearings on the pending child labor proposals, before the Interstate Commerce Committee of the Senate, Senator Burton K. Wheeler, chairman of the committee, said to a speaker who had expressed apprehension that the bills might retard ratification of the amendment: "You know that the Department of Labor has opposed the passage of any child labor bill, do you not? And notwithstanding the fact that this amend-

ment has been before the people for 13 years, some of the people up in the Department are taking exactly the same attitude you have, and they have been propagandizing certain people with reference to the matter."

At another hearing on these bills Courtenay Dinwiddie, general secretary of the National Child Labor Committee, declared the amendment was the only "permanent solution" of the problem and "ratification of the amendment, therefore, by the eight States still required, is of prime importance," regardless of whether any of the pending bills are passed by Congress.

This is rather strong evidence that the Federal Children's Bureau and its propaganda agency has no intention of abandoning their campaign until given complete and unlimited control over all of the activities of America's youth. Hence it will be a duty incumbent on those C. V. branches and societies in States whose Legislatures are to meet next season, to continue the fight against the passage of the Youth Control Amendment.

YOUTH MOVEMENT AND STUDY CLUBS

The Hartford Youth Conference

The abiding interest of the C. V. in the problems of youth has been displayed repeatedly by the attention given to youth conferences at C. V. conventions. The Eighty-Second Annual Convention at Hartford will be no exception in this regard. Our Connecticut Branch long ago recognized the importance of organizing youth and enlisting its allegiance to the Men's C. V. Branch; consequently it is well prepared to arrange for such conferences on the interests and trials of our younger generation.

According to official announcement, the Youth Conference at Hartford will be held Tuesday, August 17th; as in former years a dinner is scheduled, for 6 o'clock, at which priests interested in youth movements will discuss the status of youth and possible solutions for present-day difficulties. At 8 o'clock there will be an open meeting, consisting of speeches and discussion. Rev. Paul Stroh, C.S.S.R., of Washington, will speak on "Why Does Communism Attract Youth?", and Rev. Joseph J. Ostheimer, pastor at Coplay, Pa., will discourse on "Why Should Catholic Youth Organize?" Fr. Stroh was for a number of years stationed at Toronto, the center of communistic propaganda in Canada, and hence is particularly well qualified to talk on his assigned subject.

Invitations to attend the conference have been addressed to those priests in the East and Middle West especially interested in youth problems, or connected with youth organizations. The conference will present an opportunity for constructive thought and action concerning youths' participation in both Catholic and public affairs. The concrete specific evils of the day can be pointed out for the consideration of the delegates, and the rôle youth is expected to play in the realization of Christian principles and institutions.

Winning Youth's Allegiance

After years of comparative apathy toward the problems and trials of youth, Catholic leaders in America are coming to recognize the fact that unless a determined bid is made for the youth of our country, the younger generation of Catholics may become apathetic to the problems and trials of the Church. Consequently, Catholic youth organizations of all kinds—the sodality, the C. Y. O., the dramatic society, the parish young people's club, the vacation school, the athletic organization—are being inaugurated and many slumbering groups revived, in an endeavor to make up for time lost.

Without question this is an encouraging sign. But, as with all good things, there is danger of overemphasizing, of mistaking the cover for the substance. Europe has developed youth organizations to a fine point, but leaders there have been forced to conclude that too much faith cannot be placed in organization alone. The directors of the German Catholic youth movement, for example, complain bitterly that too much reliance in the past had been placed in organization, in committees, in athletics, in short, in the externals.

The Catholic leaders in America, then, profiting from the bitter experience of Europe, should be able to avoid the pitfalls besetting those who would organize youth. Organization for organization's sake should stop, and the enthusiasm of youth directed to safer channels. *The Echo*, Catholic weekly of Buffalo, takes much the same stand, and suggests a remedy: "What we American Catholics need to consider above all else for our youth is the intensification of the Christian spirit in our young people. We must return to the older ideas of discipline, both physical and mental, to the philosophy of Christian self-control and the spirit of sacrifice. We must not fear to ask our young people to make sacrifices, indeed, we must not make the mistake of underestimating the idealism of our young people."¹)

Perhaps the greatest danger of organization is its tendency to disrupt the unity of the home. With the children hastening off to attend countless meetings and to participate in so many external functions, the more essential home training is necessarily hampered. Against the allurements of such external display the Catholic home loses much of its attractiveness.

Organizations, then, are a means to an end. As *The Echo* so forcibly points out, "all organizations will fail if relied upon solely; and all will fail unless we inaugurate essential reforms, first, in the Catholic home and its place in the training of children, and second, in our own parochial school system. Unless the externals are used reasonably, the Catholic Youth Movement is doomed to failure."

B. L.

¹) Loc. cit. Editorial, May 20.

The Decency Program and Youth—Two Resolutions

Among the resolutions adopted by the C. V. of Kansas convention, conducted in May at Ost, two are worthy of special note. The first, on the decency program, protests vigorously against the immoral tone of many secular newspapers:

"Strenuous objection is made to the practice of so many of our dailies currying the favor of those hungry for sensational news by featuring crime, divorce, and other scandal. In like manner do we deplore the publication of salacious and indecent pictures by these papers, and condemn unreservedly those weekly and monthly magazines which exist primarily to cater to the lustful taste of the depraved."

In the second resolution the convention urges affiliated societies to interest Catholic youth in the objectives of the C. V., and admonishes youth to take advantage of the many opportunities placed as its disposal.

"We urge all societies affiliated with the Kansas Branch of the Central Verein to arrange educational and recreational programs of such a character that they will appeal to our younger members, and hence will enlist their interest in the principles and aims of the organization.

"Further, we ask Catholic youth to take advantage of the services offered by the Central Bureau: the many free leaflets and pamphlets published by it; and before all, they should study the magazine *Central Blatt and Social Justice*. But our young people should go beyond even this, and take an active part in the dissemination of this literature among their friends and acquaintances, assisting thereby in the work of Catholic Action."

The Archdiocesan Union of Catholic Dramatics, of the San Antonio Archdiocese, at its first annual convention, June 20th, elected Mr. Bernard Schwegmann, Jr., president. His father has been one of the most active members of the State C. V. League of Texas, having served as president. The young man is also following in the footsteps of his grandfather, the late Mr. B. Schwegmann, who was a representative to the State Legislature and an ardent supporter of the State League.

Msgr. Selinger Celebrates Golden Sacerdotal Jubilee

Ecclesiastical dignitaries, priests, sisters, and laymen gathered at St. Peter's Church, Jefferson City, Mo., on June 8th, to honor Rt. Rev. Joseph Selinger, pastor emeritus of the parish, on the occasion of the golden jubilee of his ordination. Most Rev. John J. Glennon and Most Rev. Christian H. Winkelmann, Archbishop and Auxiliary Bishop of the St. Louis Archdiocese respectively, attended the ceremonies, as did Rt. Rev. P. P. Crane, Vicar General of the Archdiocese.

Rev. J. B. Pleus delivered the sermon at the mass, celebrated by the jubilarian. A few days prior to the formal celebration a pageant de-

picting the life of the Monsignor was presented in 30 scenes.

Msgr. Selinger was born at Hannibal, Mo., April 9th, 1859. He received his early education at St. Peter's Parochial School in St. Charles, Mo., and studied at St. Francis Seminary, Milwaukee. He completed his course in Rome, under the direction of the late Cardinal Sattoli, and was ordained there June 4th, 1887. The following year the Monsignor received the degree of Doctor of Theology, and served as instructor in dogma at the American College in Rome.

After his return to America, the young priest was sent to Jefferson City. He remained here only a short time, before he was called to St. Francis de Sales Seminary, St. Francis, Wis., where he occupied the chair of dogmatic theology for a number of years. There he founded the St. Thomas Theological Academy.

In the fall of 1904 Msgr. Selinger was recalled to his native Diocese by Archbishop Glennon and made irremovable rector of St. Peter's, at Jefferson City. He was appointed dean of the Jefferson City Deanery and in 1927 created a domestic prelate. The jubilarian has been interested in the work of the Central Verein for the greater part of his life, and has served as spiritual director of the Cath. Union of Missouri for nearly ten years; the sustaining influence exerted by the Monsignor has contributed greatly to the development of the Union.

CO-OPERATION AND CREDIT UNIONS

The Finnish Contribution to American Democracy

A losing fight for political and economic independence caused a great migration of Finnish people to the land of opportunity—America—in the early years of the present century. The exodus to our country following Czar Nicholas' attempt, in 1899, to Russianize the Finns swelled the Finnish population to such an extent that there are now about 350,000 of them in the United States, approximately fifty percent of whom live in rural districts.

The greatest contribution of these Finnish farmers to American democracy is their introduction of successful consumers' co-operatives. The Finnish co-operative movement, as introduced in America, has its beginning in Finland in 1899. At that time it was found that a buying and selling plan would not only benefit the great majority of the people, but would especially serve to regenerate the impoverished class. As a result the Finns have become the most remarkable co-operators in the world. When it comes to overcoming difficulties, or to the matter of feeling co-operation in every fiber of their producing and consuming organisms, the Finns may easily stand at the very top among the agricultural nations of the world. Most co-operative developments by other countries have been in industry, but the success of Finnish consumer co-operatives is credited to the farmer.

With a background of co-operative experience, it was only natural that the Finns in America should organize co-operative stores and similar enterprises. The Cloquet Co-operative Society at Cloquet, Minnesota, the Central

Co-operative Wholesale at Superior, Wisconsin, the Farmers' Co-operative Trading Company at Hancock, Michigan, the C-A-P Co-operative Oil Association at Kettle River, Minnesota, the United Co-operative Society at Maynard, Massachusetts, and the Finnish Trading Association of Brooklyn are but a few outstanding consumer and wholesale co-operatives, all financially sound, under the management of Finns. Much of the success of these vast co-operative ventures is attributed to efficient management. The Central Co-operative Wholesale, for example, maintains a training school for employees where the principles of sound co-operative management are taught.

Explaining why the Finnish farmers became associated with the co-operative movement and the reasons for the success, Horace H. Russell, writing in *Agricultural History* for April, states: "they developed the first successful consumers' co-operatives in the United States, both rural and urban. Not only have they put the co-operative idea to work in farm communities, but those who have turned to the cities for a living have put it to work there. The meaning of democracy to the Finn is co-operation with his neighbor."¹)

CREDIT UNION NEWS

The necessity of keeping close check on the bookkeeping of Parish Credit Unions was emphasized at the meeting of the Missouri Cath. C. U. Conference, held June 29th at the C. B. This advice was advanced in order that criticism—on the part of State and Federal examiners—might be averted.

It was reported that a simplified auditing system could be worked out at small cost to the P. C. U.; the average would be about \$10 for the smaller groups and from \$15 to \$25 for the larger organizations, it was said.

Mr. Chas. Buesse, member of the St. Boniface P. C. U. and president of the St. Louis Police C. U., reported that the latter Union had \$180,000 in share capital, of which \$175,000 had been loaned to members.

A tentative outline of the educational course for officers and directors of parish credit unions, recommended by the Missouri Parish Credit Union Conference some time ago, has been drawn up by Mr. B. Barhorst, president.

It is suggested that the most competent men and women in a parish establish the union, to insure its success. One of the first requisites to a successful union is a thorough understanding of the by-laws, how to amend them, etc. Other points to be noted include the method of organization, the powers of a credit union, frequency of meetings, rules for membership, selection of a board of directors, reserve income, capital and revenue, power to borrow, dividends, interest rates, and how to make reports to the Commissioner of Securities.

Besides these features, organizers of parish credit

¹) Loc. cit., p. 79.

unions should be acquainted with the mechanics of the loan application, what it should state, etc.; rural and urban loans under which is considered remedial, small business, educational, and installment purchase loans; co-operative buying; the moral phases of borrowing; the quarterly audit; calling special meetings; and the suspension of officers.

Mr. Barhorst also suggests the officers of a parish credit union study the possibilities of advertising and general promotional work in connection with the union.

* * *

As a result of a lecture delivered under the auspices of the C. B. and the Missouri Parish Credit Union Conference, by Mr. B. Barhorst, president of the latter organization, before members of the Men's Sodality of St. Engelbert's Parish in St. Louis, a committee was appointed to form a parish credit union in that parish.

Rev. August J. Von Brunn, pastor, expressed a favorable disposition toward the formation of such a union and promised every co-operation.

* * *

At the parish credit union conference of the recent Wisconsin C. V. convention plans were made for the formation of a new parish credit union. Members of the Holy Name Parish of Sheboygan, where the gathering was held, declared their interest in this form of co-operative endeavor, so the conference remained in session until the application for incorporation had been drawn up, and the details of organization explained.

Rt. Rev. Philip Dreis, long interested in the C. V., is pastor of Holy Name Parish.

Necrology

The entire C. V., and the Pennsylvania Branch in particular, were saddened at news of the death of Rev. Aloysius Fretz, rector emeritus of Holy Ghost Parish, of Bethlehem, Pa., June 8th. The oldest German priest in the Philadelphia Archdiocese, Fr. Fretz was in his 81st year; death was attributed to a heart attack suffered several weeks previously. Funeral services were conducted at Ss. Simon and Jude Parish.

Born in Alsace, Fr. Fretz came to America in his youth. He studied at St. Charles Seminary, Overbrook, Pa., and was ordained to the priesthood June 24th, 1880. Following his ordination he served at East Mauch Chunk, Bally, Maycock, and Philadelphia, and in 1891 was transferred to Bethlehem, where he remained 40 years. At the end of that time he retired from active duty but continued to reside in Bethlehem.

Fr. Fretz was an expert linguist and greatly interested in the State Pennsylvania Branch of the C. V., and more especially in the Lehigh Valley District League.

* * *

The Minnesota Branch of the C. V. lost a devoted worker of long standing when an automobile accident caused the death of Rev. George Scheffold, O.S.B., pastor of St. John's Abbey at Collegeville. He was 70 years old.

Fr. Scheffold was returning home from a

short drive, alone, when his car plunged over a 15-foot embankment. The road at that point is straight, and theories advanced to explain the accident are that the priest suffered a stroke, or had a heart attack or fainting spell. He was dead when help arrived.

Fr. Scheffold was born July 17th, 1866, in Biswangen, Württemberg. In 1883 he came to America, and the following year entered St. John's Abbey; he was ordained to the priesthood August 4th, 1889. The deceased held several pastorates during his life, most of them in Minnesota. Distinguished as a retreat master and missionary, he was appointed to head the Abbey's mission band in 1926. In 1935 he was named pastor of the Abbey at the death of Rev. Clement Dimpfl, O.S.B.

Interested in everything Catholic, Fr. Scheffold was an ardent supporter of the C. V., and a faithful subscriber to the *Central Blatt and Social Justice*. The *Wanderer*, for June 18th, pays fitting tribute to his memory: "Father George will always be remembered as a great missionary. Despite his age, he was ever willing and anxious to go out and preach the word of God to the people."

The C. V. and Its Branches

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: Hartford, Conn., August 13-18.

Cath. Union and Cath. Women's Union of Ohio: Columbus, July 17-18.

C. V. and C. W. U. of Pennsylvania: Beaver Falls, July 17-20.

State League and C. W. U. of Texas: Tours, July 20-22.

St. Joseph's State League and Cath. Women's League of Indiana: Evansville.

C. V. and C. W. U. of Connecticut: Hartford, August 13-18, simultaneously with convention of C. C. V. of A.

C. V. and C. W. U. of New York: Schenectady, September 4-6.

C. V. and C. W. U. of Minnesota: Caledonia, September 26-27.

Cath. Union and Cath. Women's Union of Missouri: St. Joseph, September 26-28.

Cath. Union of Arkansas and C. W. U.: Morrison Bluff.

Publicity for Forthcoming Convention

With but a few weeks remaining until delegates assemble at Hartford for the National C. V. and C. W. U. convention, the various committees in charge of arrangements are making final plans for the gathering. The publicity committee has sent out about 1300 letters of announcement to delegates to the last five conventions, besides distributing 1251 folders, 225 illustrated posters, and 3000 circulars in and around Hartford.

The 138 German-speaking priests in the Hartford vicinity received special letters re-

questing their attendance, as did those in Pennsylvania and upper New York State. In addition advertisements have been inserted in diocesan newspapers, and C. V. and C. W. U. officials have issued special invitations and announcements.

State branches and individual societies are making plans to send large delegations to the convention. St. Michael's Society, of Poughkeepsie, New York, intends to charter a bus for its delegation. The Rochester Federation has elected 10 delegates, and an attendance of 200 from Greater New York is predicted. The New Jersey State Branch likewise plans to send a large representation.

Industrious Wisconsin Branch Convention

Inasmuch as the Central Verein of Wisconsin conducts its conventions biennially, these gatherings have taken on a dual character: important matters of business relative to the organization and its objectives that have arisen over the two-year period are settled, and at the same time a program inspirational to members and visitors alike is provided. The gathering conducted at Sheboygan June 13-15 conformed to the best traditions of this federation of men, women, and young men.

Possibly the outstanding event of the three-day parley was the mass meeting held Sunday afternoon. At this assembly Mr. Roland Steinle, an attorney of Milwaukee, denounced Communism as "scarlet fever," and Rev. Dr. Albert Meyer, of St. Francis Seminary, condemned two of our great modern fallacies. The first he termed the spirit of unlimited self-expression, the result of an exaggerated libertarian spirit; it says man can order his life as he sees fit, so long as he does not thereby infringe on the rights of others. The second is the assertion, might makes right; the only test of right and wrong is the wording of the law, presumably because the State has the power to enforce its laws. Fr. Meyer agreed the State has the right to make laws, but not ones contrary to divine law. Earlier in the day the solemn convention mass was celebrated at Holy Name Church by the Rt. Rev. B. G. Traudt, P.A., Vicar General of Milwaukee, the sermon being delivered by Rev. William Bronner, of St. Francis Seminary. Fr. Bronner's text was "If any man say, 'I love God,' and hateth his brother, he is a liar (John 4, 20)." He dwelt on the functions of Church and State; the good member of the Church is also the good citizen, he said, ready to give God what is God's and Caesar what is properly Caesar's.

Prior to the mass the opening business session of the convention was held; welcoming addresses were delivered by State C. V. officials, and the Verein banner formally presented to Mr. Ben Gottsacker of the Sheboygan convention committee by the La Crosse delegates, who were its custodians since the convention

there two years ago. The convention actually opened on Saturday, the day being given over to registering the 300 delegates, and to executive board sessions.

Sunday evening was devoted to a program characteristic of the Wisconsin conventions: the oratorical contest. The speakers had been determined previously by elimination contests, conducted by the various societies and District Leagues. Mr. William Brennan, of Milwaukee, was the victor in the young men's contest, while Miss Marian Surges, also of Milwaukee, was returned the winner in the young women's division, in charge of the Women's Union. Mr. Brennan spoke on "Pope Pius XI," and Miss Surges on "What is Catholic Action?" A mass for deceased members was read in Holy Name Church Monday morning. In the afternoon session the speakers were Mr. Joseph M. Sevenich, Milwaukee; the Rev. J. J. Oberle, New Coeln; and Mr. Lyman Conger, Kohler.

Among the resolutions adopted was one warning members not to be deceived by atheistic Communist propaganda. Other resolutions protested State paternalism, centralization of governmental power; urged support of the Catholic press, organization of study clubs, support of the movement against mixed marriages. Homage and fealty to the Holy Father were pledged in another resolution. Parish credit unions were the subject of one of the conferences, and of a resolution proposing the establishment of credit unions in all parishes, as a means of helping the "little fellow" in need of small loans, encouraging thrift and a sense of solidarity.

Mr. Joseph H. Holzhauer, of Milwaukee, was elected president; other officers chosen were: Mr. Marcus F. Schwinn, Beaver Dam, first vice-president; Mr. Ben Gottsacker, Sheboygan, second vice-president; Mr. August Springob, Milwaukee, recording secretary; Mr. John A. Roehl, Milwaukee, corresponding and financial secretary; and Mr. Frank Seitz, Racine, treasurer. Milwaukee was awarded the next State convention.

* * *

According to the report of the corresponding and financial secretary of the Wisconsin Branch of the C. V., submitted to the Sheboygan convention, sick benefits paid to Branch members during the past two years amounted to \$50,169.99. A total membership of 5,196 is recorded by 49 affiliated societies. Combined assets of the affiliates are \$581,079.76.

Stay on the Farm!

"If it is at all possible keep your children at home on the farm. There is nothing left for them in the overcrowded cities. If they do find work, they beat someone else out of a job, and thus aggravate the evil of unemployment." Thus did Rev. Ambrose Branz, O.S.B., admonish delegates to the quarterly meeting of the Northwestern District, Cath. Union of Arkansas, conducted at New Blaine, June 13th.

"Why allow your sons to eke out a bare existence in the sweat shops," he asked, "where they lose their individuality, becoming mere cogs in the hum of machinery? Why permit your daughters to waste their young lives in shops, factories, dime stores, and egg crackeries? Such occupations make them incompetent for their sublime state of life which will be in the home as wives and mothers."

Fr. Branz traced the cause of unrest in the world today to the rise of machinery in industry, both rural and urban. It is not capitalism which has occasioned this unrest, he told his listeners, but the abuse of it. There are at present "two powers that would heal the

system: Moscow and Rome. Moscow would cure the disease by killing the patient. Rome seeks to remedy the evils of the present economic system by introducing universal ownership, by making every man a private owner, and thus make him free."

Fr. Branz proposed a definite application of Catholic Action as the practical remedy. He advocated peace within the household, and organization. "The rural youth must be afforded opportunities for living standards comparable to those afforded young people in other walks of life, which means, in short, that in many localities the farming conditions must be improved. To effect this the farmers must organize. If a co-operative system does not exist in your locality, you must at least co-operate."

The delegates were further admonished to "take a good crack at absentee landlordism—the curse of America, particularly in Arkansas."

Other speakers on the program were Mr. T. J. Arnold, State Union president, and Miss Mary J. Meurer, president of the women's Union. Benediction was celebrated prior to the meeting by Rev. Basil Egloff, O.S.B.

Justice and Love in the Social-Economic Order

From the encyclical letter of Pope Pius XI, "Divini Redemptoris," comes the motto for the annual convention of the New York State Branch of the C. V., to be held at Schenectady, September 4-6. As announced by Mr. Charles T. Trott, president, it reads: "Let there be a united front for the infusion of Social Justice and the sentiment of Christian Love into the social-economic order."

In his official letter to affiliated societies and members, inviting them to the convention in the "Electric City," Mr. Trott urges all delegates to procure a copy of this encyclical and study it carefully, so as to be able intelligently to discuss the motto and other portions of the encyclical at the convention.

Mention is made of the progress of the C. V. in New York, and members commended for their effort in behalf of the State Branch.

Semi-Annual Conference of New Jersey Branch

Twice in the course of the year the delegates to the annual convention of the C. V. of New Jersey conduct a conference and transact the affairs of the association.

The second meeting since last Labor Day was conducted at Passaic on June 13th. As is proper and customary, church services conducted in Holy Trinity Parish preceded the session of the delegates. Rev. Jos. D. Ostermann, New York, delivered the sermon, while Rev. Jos. E. Snyder conducted the Benediction.

One of the particularly interesting features of the afternoon was the report of the Chairman of the Legislative Committee, Mr. Chas. P. Sallig, on the Black-Connery Labor Bill. A spirited discussion ensued; in the end the delegates agreed to favor a forty hour week but not a minimum wage. The president of the Branch, Mr. G. A. Poll, emphasized the need and obliga-

tion of sending a strong delegation to the national convention at Hartford.

Not merely the representatives of the Men's Branch attended, but also delegates from the Essex and Hudson County Branches of the N. C. W. U.

Texas Districts Hold Spring Meetings

A series of addresses on contemporary problems featured the meeting of the Southeastern District of the State C. V. League of Texas, held at Weimar, June 20th. Following a procession to St. Michael's Church, high mass was sung by Very Rev. Jos. Szymanski, dean, who likewise preached the sermon.

Mr. Ben Schwegmann, president, Catholic Life Insurance Union, discoursed on the difficulties besetting Catholics in the United States today and the agencies at work to solve them; in this connection he mentioned particularly the C. B. Msgr. H. Gerlach commended the activities of the Insurance Union; Mr. John P. Pfeiffer also stressed the importance of this company and recommended close co-operation to counteract present-day evils. Other speakers included Mr. Gus Strauss, State League president, and Miss Sophie Heep, president of the Women's League.

* * *

A resolution providing for equalization of the per capita tax was adopted by the Western District of the Cath. State League of Texas, at its meeting June 13th at Rockne. The delegates—from New Braunfels, Fredericksburg, Honey Creek, and String Prairie—attended high mass and benediction in the morning.

Mr. Andreas Engle and Mr. Herman Laubach were re-elected by acclamation to the offices of president and secretary respectively at the afternoon business session. Several speeches were delivered, including one by Mr. Gus Strauss, State League president.

Minnesota Federations Observe Catholic Day

Catholic Day celebrations were conducted by various district federations of the Minnesota Branch, C. V., during the month of June. The First District Federation of Catholic Societies of Central Minnesota met at Richmond; more than 2500 persons, representing 10 societies, attended.

Most Rev. Joseph F. Busch, Bishop of St. Cloud, addressed the afternoon session, which was preceded by a parade. A resolution was adopted urging the German Government "to re-establish freedom of conscience in Germany and to restore full liberty and peace to the Church for the welfare of religion, of the German nation, and the whole world."

The recently organized Crow River Federation celebrated Catholic Day at St. Michael, on the occasion of the golden jubilee of St. Joseph's Society of that city. Included among the speakers on the afternoon program were Mayor Eliott and Rev. William M. Wey, spiritual adviser to the Minnesota C. W. U. Branch.

Societies of the Northwestern Stearns County Federation met in convention on June 27th,

at Meire Grove. The program began with high mass in the morning; in the afternoon a parade was scheduled, followed by an open-air mass-meeting.

Chanhassan was the scene of the annual Carver County District Federation, also on June 27th. Following a short business session, a public parade was held, after which the delegates participated in a program of speeches and music.

RESOLUTIONS

For the Integrity of the Supreme Court

Faith in the Supreme Court as an institution for the preservation of American democracy is pledged in the following resolution adopted by the Kansas Branch convention:

"The authors of the Constitution and the founders of the Republic, from whose wisdom our Nation, and not our Nation alone, has profited so greatly, with definite purposes in mind assigned to the Supreme Court of the United States obligations and powers enjoyed by no other tribunal in the world of their day. To the Supreme Court was entrusted the task of interpreting the laws enacted by the legislative branch of the Government of the United States, and even acts of the executive branch, to determine, therefore, their validity according to the Federal Constitution.

"During the 150 years of the existence of this the most original of American institutions the Supreme Court has rendered the Nation such distinguished services that any attempt to discredit its actions or subject it to the will of the two other branches of the Government should meet with the disapproval of public opinion. The Convention of the C. V. of Kansas therefore calls upon its members individually and collectively to make known their views regarding this matter to the Senators from our State and to the Representative of their Congressional District. The secretary of our Branch shall transmit a copy of this resolution to both Senators."

Reconstruction of Rural Society

Reaffirming the fundamental principles of Catholic social philosophy, the Kansas C. V. Branch convention, held at Ost in May, submits, in a resolution on the rural situation, that only by a return to sound principles of rural economy, such as those advocated by the C. V. and the National Catholic Rural Life Conference, can agriculture and the farmer obtain the security so essential to the permanent welfare of both. The resolution reads:

"The gradual awakening in recent years to the knowledge of the true nature of land and the importance for society of the tillers of the soil is one of the promising signs of the time. Men have come to realize what they had neglected to perceive in the days of rampant industrialism and capitalism, that the soil is the nourishing mother of the human family and that the cultivators of the soil provide the nation—and to an extent other peoples—with what is most essential to man's physical welfare—nourishment and raiment. And that hence both the land and farmers occupy a position in society which demands favorable consideration of the needs of agriculture on the part of the State.

"To these fundamental principles of Catholic social

philosophy the Central Verein gave expression repeatedly in the course of years. More recently the Catholic Rural Life Conference has begun to champion the cause of the farmer and agriculture. The present convention of the Central Verein of Kansas, cognizant of the fact that the majority of its members are farmers or residents in rural communities, declares its belief that only a return to sound principles of rural economy, such as those promoted by the C. V. and the N. C. R. L. Conf., hold out the promise of granting to agriculture and the farmer the security so essential to the permanent welfare of both. Therefore we advise close co-operation with both organizations whenever and wherever possible. Before all, let all of our members concern themselves with the problems of rural life with the intention of aiding in the reconstruction of rural society."

Worth of a Religious Education

The value of the Catholic school was recognized and the work of religious orders engaged in teaching commended by the Cath. Union of Illinois at its recent convention in Carlyle, in its resolution on "Education."

"We reiterate our conviction regarding the undoubted moral value of a religious education and urge all our people to aid in the maintenance of parochial schools and higher institutions of learning where religion is given an important place. We express our appreciation of the religious orders and all persons engaged in this excellent service to God and Country."

The practical aspects of Catholic Action were discussed in another resolution, and specific recommendations made.

"In Catholic Action may be included living daily as a Catholic; taking an active interest in a Catholic press; interesting oneself in the welfare of the community and country; patronizing only those theaters showing clean films; taking an interest in public affairs; co-operating in every movement for the improvement of economic conditions; supporting foreign and home missions; encouraging wholesome home life; and promoting such mediums as will enable one's fellow man to become 'independent', e. g., the co-operative societies and the credit unions."

Brooklyn Union Guard Marks Founding

The Union Guard, affiliated with Holy Name Parish, Brooklyn, celebrated its 75th anniversary June 13th, with a program lasting throughout the day. Solemn high mass was celebrated in the morning by Rev. George M. Dorman, pastor, assisted by Rev. Lawrence Kalsch and Rev. Francis J. Schrattnner. Fr. Dorman, whose deceased father was for many years First Lieutenant of the Guard, also preached the sermon; he dwelt on the history of the Guard, stressing its participation in processions of the Blessed Sacrament. Immediately following the mass benediction services were conducted; the monstrance used was the one donated to the church by members of the Guard. Following dinner, at which Mr. Charles Trott, president, N. Y. C. V., delivered an address, a reception was held in the school auditorium. Other speakers included represen-

tatives of various C. V. organizations in Brooklyn and New York. The Independent Jaeger Company of Manhattan, one of two surviving Church Guards of the city, attended in full uniform. Capt. Frank Riess, of this company, presented a memorial streamer to be attached to the Union Guard flag.

The Union Guard was organized in June, 1862. The name of the group harks back to the Civil War and was used to signify the willingness of the members to protect life and property and to serve as militia in case of necessity. In the years since the Guard was established, its members have participated in cornerstone layings, dedications, and similar functions in almost every German-speaking church of Brooklyn. Within recent years, however, the membership has dwindled to 22. Despite this, Capt. Joseph F. Dehler, who has held his office 21 years, is endeavoring, with the assistance of four of his sons and the other members, to keep the organization intact.

Spending the Mission Dollar

Gifts entrusted to the Bureau are not forwarded to missionaries merely in the form of checks. In some cases, the money is used for the purchase of drugs or articles needed by missionaries and not within their reach either because of lack of resources or local conditions.

In the course of the past twelve months the Bureau has contributed to the printing of a "Manual for Catechists," produced in one of the tongues of the Philippine Islands. Although the book had not yet come from the press in its complete form, the parts available were used during this year's annual retreat and training week of the catechists for whom it is intended.

Before the closing of the course, the catechists were obliged to give model-lessons in accordance with the instructions contained in the Manual. An internationally known missionary writes:

"Since I was the director of this training week, I can assure you with a degree of enthusiasm derived from the experience that the Manual has proved most useful and practical. Indeed, when I compare the model-lessons our catechists gave during training week in former years without any Manual with those given by them during this year's training week, I find a very substantial improvement has resulted from the use of this book. All of us, missionaries of the Mountain Province, are therefore greatly indebted to you for the service you have rendered us, and it is in their name I thank you once again very sincerely for your financial contributions. The Manual will be available for distribution towards the end of June. I shall then forward you the copies you desire."

This particular communication was written on the 21st of May; a few days previous to this date another missionary in the Philippines advised us:

"The consignment of medicines, forwarded to me by you by parcel post, reached me yesterday. I thank you most sincerely for all of those precious drugs which will enable me greatly to aid the people entrusted to my care. There are always cases of malaria fever, in fact the entire year round."

Kolping Society to Operate Summer Camp

The Kolping Society of Brooklyn, an affiliate of the Brooklyn Branch of the C. V., is constructing a summer camp at Ronkonkoma, about 55 miles from the city, for Catholics who enjoy week-ends in the country. For several years growing numbers of Catholics, following the custom introduced with the spread of automobile transportation, have been deserting the city on Sundays during warm weather. Urban churches report lowered attendance at mass in summer, while rural churches are overcrowded.

The ground for the camp was the gift of the president, Rev. Eugene Erny; construction is under the supervision of the vice-president, Mr. Emil Krauskopf, and Kolping members are doing all of the work. The house will accommodate both men and women and at reasonable rates.

Campaigning for Christ

Under the auspices of Most Rev. Maurice F. McAuliffe, Bishop of Hartford, Mr. David Goldstein is engaged in a series of addresses in the State of Connecticut on the subject of birth control. Each night he travels to a different town to point out the Catholic position on artificial birth prevention, answer questions and refute objections. Typical of the questions asked are the financial adjustment for large families, celibacy of the priesthood, the natural law and marriage, and self-control.

Regarding the methods adopted by Mr. Goldstein, the *Catholic Transcript*, of Hartford, remarked editorially that "he is not primarily a controversialist." "In days gone by," the article continues, "after his conversion from Marxism to Christ, he was a fiery debater with all the zeal for battle on behalf of his new faith which conversion brings. Today he is no less zealous than he was twenty years ago. But he has come to the conclusion, after an experience so wide and varied as to give material for a dozen novels, that the best apology for the truth is its simple presentation. Though all men love a good fight, faith is instilled in those of open mind not by sheer force, but by calm explanation and simple reasoning."

Concluding Broadcast from Paulist Station

On June 16th Radio Station WLWL, conducted for a number of years by the Paulist Fathers in New York City, broadcast its final program under their auspices. Mr. John A. Gehringer, secretary of the Brooklyn Local Branch, C. V., writes that he received a telegram the day before from Rev. Joseph I. Malloy, C.S.P., station director, announcing the cessation of operating activities.

Fr. Malloy in his concluding speech thanked all who had stood by the Paulists in their struggles. He singled out four organizations as deserving of special praise, and among these the C. V. was mentioned in second place.

Book Review

Received for Review

- Deutsche Heimat in Amerika. Bericht über die erste deutsch-amerikanische Heimatkunde-Tagung vom 6. bis 7. März 1937 in Cleveland (Ohio) veranstaltet von der Deutschen Tafelrunde in Cleveland. 64 p. p. c. Berlin, 1937. Verlag Grenze und Ausland. Price RM. \$1.60.
- Walter, Eugen, Zu den Herrlichkeiten der Taufe. B. Herder Book Co., St. Louis & Freiburg, 1937. Stiff covers, 75 p. Price 65 cts.
- Knapp, Otto, Die Hl. Theresia vom Kinde Jesu. B. Herder Book Co., 1937. Cloth. 154 p. Price \$1.10.
- Maier, Carl, Dorfseelsorge. B. Herder Book Co. 1937. Cloth, 222 p. Price \$1.50.
- Scharp, Dr. Heinrich, Wie die Kirche regiert wird. B. Herder Book Co. 1937. p. c., 88 p. Price \$1.00.
- Brunner, Rev. Aug., S.J., Fundamental Questions of Philosophy. Transl. by Rev. S. A. Raemers, Ph.D. B. Herder Book Co. 1937. Cloth, 350 p. Price \$2.50.
- Fischer, Louis, The War in Spain. The Nation Inc., N. Y., 1937. p. c., 56 p. Price 10 cts.

Reviews

- Our Catholic Heritage in Texas. Vol. II: The Winning of Texas: 1693-1731. By Carlos E. Castaneda. Von Boeckmann-Jones Co., Austin, 1936. pp. X, 390.

The second volume of this monumental work maintains the same level of thoroughness, lucidity, and excellence as the first volume. The reader will find in it the story of permanent settlement of Texas during its initial stages.

With the danger of foreign invasion into Texas past, the territory was abandoned temporarily in 1693. The tireless endeavors of the Franciscan missionaries to Christianize the natives had met with but scant success. In 1709 two Franciscan missionaries accompanied by a detachment of soldiers crossed into Texas to open a mission among the Tejas Indians, but the project failed. In 1715, however, a new attempt was made which succeeded in the establishment of four mission posts among the Tejas in eastern Texas. This was the beginning of the permanent occupation of Texas. A line of missions was established extending from the Neches River east for a distance of 57 miles. Two more mission posts were added in 1716.

While the missions in the east were expanding, a new territory was opened to civilization farther west. In 1718 missions began to spring up on the San Antonio River. The encroachments of the French of Louisiana induced the Spaniards to establish a post in 1720 at Los Adaes on the border of Louisiana. By the year 1722 ten mission posts and four Spanish settlements had been erected on the soil of Texas. For the first time adequate protection was given and the missionaries found their dream realized at last. The Franciscans had consistently urged that a sufficient military guard should be provided by the government to command respect of the Indians and had obtained

it. Nevertheless Indian depredations could not be prevented at all points. Renewed hostilities of Indians forced the government to remove the presidio and mission of La Bahia del Espiritu Santo on Garcitas Creek at Matagorda Bay to the Guadalupe River in 1726. The new site was about sixteen miles distant from the old one but was occupied only twenty-three years till in 1749 the mission was moved for the last time to the San Antonio River.

In spite of the dire trials and Indian incursions suffered by the soldiers and missionaries in the various settlements during these early days, steady progress was made in laying the foundations for the firm and permanent occupation of Texas. The temporary and weak structures built at first were replaced by more substantial buildings and civil and missionary life became slowly organized.

In 1731 the first official Spanish settlement was established near San Antonio de Bejar which proved the most important single aid given to the propagation of faith through the extension of missionary efforts. Fifty-nine persons from the Canary Islands were the first settlers. On August 1, 1731, the first election of officials of the new municipality was held, which in fact is the first election ever held in the state of Texas.

Meanwhile the Spaniards explored from El Paso the Big Bend Country from 1683 till 1731. This territory had been the refuge of the marauding Indians that preyed upon the exposed settlements of Mexico. With the growing knowledge of the lands the Indians could be traced to their hiding-place and their depredations checked. With this chapter the second volume closes.

The bibliography (pp. 349-368) lists 247 unpublished documents used by the author. All the documents concerning Texas covering a period from 1673 to 1800 which are preserved in the archives of the motherhouse of the Franciscans were reproduced by the author in photo-stats; they fill approximately ten thousand pages bound up in thirty-six volumes. The author copied likewise approximately thirteen thousand pages of documents bearing on the history of Texas from 1688 to 1800 from the Saltille archives. The author has made good use of these materials.

This monumental work is well written and the material is well arranged. Each volume is provided with an excellent map and a good index. The books are written in an easy style, so that the scholarly work may appeal strongly to the average reader. At any rate, Catholics have in Castaneda's work a history of Catholicity in Texas such as no other state of the Union has at present. May it prove an inspiration to every Catholic who has the interest of his Church at heart.

JOHN M. LENHART, O.M.Cap.

Central-Blatt and Social Justice

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Kirche, Kunst und Wissenschaft.

Man wird den Nationalsozialisten unbedingt zustimmen müssen: Wissenschaft auf sich selbst gestellt und „l-art pour l-art“ sind typische Veffallerscheinungen. Um echt und ursprünglich schöpferisch zu bleiben müssen beide in die Ganzheit einer Schau eingespannt sein, die Zeit und Ewigkeit gleichermassen umschliesst. Gerade darin liegt ja die tiefste Ursache der künstlerischen wie wissenschaftlichen Hochleistung der vom Katholischen her bestimmten Epochen in der Geschichte unseres Volkes, dass sie aus solch ewigkeitsverwurzelter Schau heraus geschaffen haben. Was die Menschen jener glaubensbestimmten Zeiten schufen, das schufen sie im Dienste Gottes. Keiner hat an sich selbst gedacht. Von den allermeisten wissen wir nicht einmal den Namen. Wir bestaunen ehrfürchtig die leuchtende Pracht der Buchminiaturen, aber wir kennen ihre Schöpfer nicht. Wir bezeichnen dies und jenes Werk als „Werk des Meisters von...“, weil wir den Schöpfer nicht kennen. Wir streiten uns über die Identität von „Matthias Grünewald“, der den Isenheimer Altar schuf und des „Meisters Gerhard“, der den Kölner Dom baute. Man könnte diese Reihe der unbekannten Grossen ins Endlose verlängern. Schon diese paar Beispiele legen Zeugnis ab für den Geist jener katholischen Menschen, die um Gottes Ehre und nirgends um eignen Ruhmes willen schufen. Das ist die echte katholische Demut, die Echtes und Grosses schafft um des Ganzen willen; eine Demut, die zu schmähen keiner das Recht hat.

Aus der Vermählung germanischer Erden-schwere mit der so fest in geschlossenen, Zeit und Ewigkeit umspannenden, katholischen Schau ist jene erste Kunstäusserung des deutschen Menschen — wohlverstanden des deutschen — gewachsen, die wir fälschlich als „romanisch“ bezeichnen. Dieser romanische Stil ist wohl die prachtvollste und geschlossenste Aeusserung der jugendfrischen deutschen

Seele. Man sagt zwar, die Gotik sei der deutscheste Kunststil; aber ist nicht in der Gotik schon eine erste Auflösung der breit in der Scholle verwurzelten und dennoch weit ins Ewige hinaufragenden frischen deutschen und katholischen Urkraft zu spüren? Kündigt sich nicht schon leise das Heraufsteigen individualistischer Kräfte an, die nicht zuerst die Verpflichtung auf ein objektives Gesetz anerkennen sondern Ausdruck der sich selber bewusst gewordenen Menschenkraft sind? Nun; solange diese neuen Wertungen gottgebunden und tief im Katholischen eingebettet blieben, bedeuteten sie keine Gefahr; aber diese in der Gotik sich ankündigende Kräfteverlagerung setzte sich stärker und stärker durch bis eines Tages der Reichtum und damit die schöpferische Kraft des dienenden Künstlers gelähmt war. Das Erbe der Vergangenheit war aber noch zu stark um die völlige Entartung des Künstlers in nur eigenwillige Spielereien zu verhindern, wie wir das in der jüngsten Gegenwart erleben mussten, aber doch nicht mehr stark genug, ihn in der überlieferten Einstellung festzuhalten. So erleben wir, gleichsam als Kompromisslösung und Zwischenspiel, eine Periode des Nachahmens fremder Kunstäusserung, die auf ganz anderm Boden und bei ganz anders gearteten Menschen wirklich bodenständig und echt war (Renaissance). Erst in der religiös geballten Kraft der Gegenreformation erhielt der Künstler noch einmal ursprüngliche Lebendigkeit, um dann wesentlich im Nachschöpfen oder Experimentieren zu versanden.

Die ursprüngliche Naivität, die aus der gewaltigen Urkraft des religiösen Erlebnisses schöpfte, war verblasst seit die Einheit der Schau über Zeit und Ewigkeit verloren gegangen war. Dabei spricht für den Grad der Ansteckung auch des katholischen Künstlers in unserm Volk, dass auch er nur mehr die grossen Vorbilder nachschöpfen aber nur selten sich zur Höhe eigener Neuschöpfung emportragen liess. Gar manche moderne Leistung — vor allem im Sakralen — trägt allzu deutlich den Stempel des Konstruierten an sich. Man denke blos an die Kirchbauten des Dominikus Böhm.

Nicht blos, dass die Berührung mit dem Katholizismus das Wesen der künstlerischen Haltung des Deutschen richtunggebend bestimmte und machtvoll belebte, in dieser Berührung ist der Deutsche mit gar vielen Mitteln künstlerischer Technik vertraut gemacht worden. Man denke an die Technik der Steinbearbeitung, an die Einführung neuer Farbmittel, an die vermittelte Bekanntschaft mit neuen Versmassen usw. Man denke an die Verdienste des Benediktinermönches Guido von Arezzo, der die moderne Notenschrift begründet hat; man denke an die Einführung des Gregorianischen Choralen, an dem sich das deutsche Volkslied zu seiner heutigen Form gestaltet hat. Man denke an die

Einführung so vieler neuer Kunstgesetze und Kunstformen, die in diesem oder jenem Einzelfalle überlieferte Werte überlagert haben mögen, im Ganzen gesehen aber so ungeheuer viel Anregung geboten haben, dass ohne sie die Kunstleistung des Deutschen überhaupt nicht zu verstehen ist. Allein diese grosse Linie kann massgebend sein für Beurteilung des Wertes der Berührung von Deutsch und Katholisch nicht aber kleinliche wenn auch in Einzelfällen richtige Kritik an Einzelheiten.

So ist unsere erste Erkenntnis: die künstlerischen Hochleistungen des deutschen Volkes fallen zusammen mit den hohen Zeiten des katholischen Glaubens. Wie kann der Katholizismus für ein Volk schädlich sein, wenn seine stärkste Entfaltung zugleich Auslösung höchster künstlerischer Leistungsfähigkeit bedeutet. Ist nicht gerade diese Gleichzeitigkeit höchster religiöser und künstlerischer Leistung der eindringlichste Beweis, dass der Katholizismus nicht als Fremdkörper aufgepfropft blieb, sondern den deutschen Menschen zutiefst durchdrungen hat? Gerade der Künstler kann nur schöpfen aus der lebendigsten Ursprünglichkeit des Erlebnisses und — was noch wichtiger ist — aus der geschlossenen Einheit des Erlebnisses. Wenn irgendwelche Spaltung vorliegt, die das geschlossene Erlebnis stört, muss der künstlerische Mensch problematisch werden und kann dann allenfalls noch konstruieren. „Konstruierte Kunst“ ist aber ein Widerspruch in sich; ist zuletzt nichts anderes als der mit Recht so erbittert bekämpfte Intellektualismus. Die vom Katholischen her gestalteten Kunstausserungen des Romanischen, des Gotischen, des Barock aber sind echte Kunst. Das bestreiten auch die schärfsten Gegner des Katholizismus nicht. Mögen sie aus solchen Voraussetzungen nun auch die rechten Schlussfolgerungen ziehen.

X X X.

(Schluss Folgt)

Militia Christi.

Wir müssen uns einmal klar vor Augen stellen, welch eine Umwälzung des Asketenideals in Ignatius vollzogen wurde. Das ganze Christenleben als eine *militia Christi* aufzufassen, ist uraltes christliches Erbgut, wie es z. B. der Heliand für den deutschen Menschen so klassisch geformt hat. Aber es stand doch hauptsächlich der Gedanke im Vordergrund: Kämpfe gegen das Böse in deinem eigenen Leben. Ignatius weitet diese *militia Christi* aus: Kämpfe gegen das Böse in der ganzen weiten Welt, ja kämpfe gegen „den Bösen“, gegen Satan und das Satanische. Bei Ignatius wird das Bild der streitenden Kirche zum gelebten Ideal.

GEORG ALFRED LUTTERBECK, S.J.

Aus Central-Verein und Central-Stelle.

Fremdlinge in unserer Mitte.

Als bald nach Schluss des Weltkriegs die ersten Einwanderer aus Deutschland und Oesterreich nach Amerika gelangten, ermahnte der C. V. seine Mitglieder, sich der Neuankömmlinge anzunehmen und ihnen behilflich zu sein, sich hier einzuleben und den Anschluss an katholische Gemeinden zu bewerkstelligen. Man muss jedoch befürchten, dass in dieser Hinsicht wenig geleistet wurde.

Wie wünschenswert und notwendig es wäre, auf diese Weise dem Nächsten zu dienen, beweist folgende Mitteilung, entnommen dem dritten Heft, 1937, der Zeitschrift „Die Getreuen.“ Da heisst es unter der Ueberschrift „Ein Mann holt seine Braut nach Amerika“:

„Es tut mir recht leid, dass wir noch nicht zu einer deutsch-amerikanischen Kirche gehören. Leider wohnen wir auch allzu weit von einer solchen, und da ich ein Kindchen erwarte, müssen wir noch warten mit der Durchführung unsers Wunsches. Vielleicht werden wir uns aber doch entschliessen müssen, wegen der Riesenentfernung, an eine irische Gemeinde uns anzuschliessen. Ich weiss nicht, ob Sie uns verstehen werden. Aber der Anschluss an die Gemeinde war uns bisher nicht möglich. Wir hatten keine Mittel, um zur Erhaltung der Gemeinde und ihrer Schule beizutragen. Wohl wissen wir, dass man auch ohne diese Zahlungen die Kirche besuchen kann. Aber wenn man nun schon Pfarrmitglied ist, hat man immer wieder Anlass, so viele „Tickets“ für alle die vielen kirchlichen und caritativen Zwecke zu zahlen. Und da haben wir uns geniert, sofort beizutreten. Aber nun sind wir aus dem Gröbsten heraus, und nun möchten wir uns auch entschliessen, wirkliche Mitglieder... zu werden...“

Es gibt zahlreiche „Fremdlinge“ dieser Art in unsrer Mitte; christliche Nächstenliebe sollte den Weg zu ihnen suchen und finden.

Der „ethnische Riss.“

Wiederholt wurde an dieser Stelle hingewiesen auf den aus dem stammhaften Gefüge des deutschen Volkes sich ergebenden Zwiespalt, der auch hierzulande während der Einwanderungszeit und bis tief ins 19. Jahrhundert hinein zwischen Deutschen bestand. Er machte sich eine Zeitlang auch in kathol. Gemeinden geltend und drängte sich nicht selten zwischen Priester und Volk. John H. Becker, ein erfahrener Journalist jener Zeit, erwähnt die genannte Erscheinung in seinem Buche: „Soziale und Politische Zustände in den Vereinigten Staaten Nord Amerikas“ wie folgt:

„Der tiefe ethnische Riss, der in Europa zwischen Nord- und Süddeutschen besteht und sich noch durch den Gegensatz der Religionen, des Protestantismus im Norden und des Katholizismus im Süden verschärft, behält aber auch hier seinen trennenden Charakter.“¹⁾

Was Becker den „ethnischen Riss“ nennt, wich selbst in kathol. Gemeinden unsres Lan-

1) Loc. cit. Augsb., 1879, S. 315.

des, nachdem er sich bemerkbar gemacht hatte, nicht sofort Einflüssen des gemeinsamen Bekenntnisses. Die Erscheinung würde wohl grösseres Unheil angerichtet haben, wenn der grosse Einwanderstrom sich nicht häufig stammesmässig in Arme geteilt hätte. So suchten die Oldenburger-Müsterländer hauptsächlich Cincinnati auf, während fast gleichzeitig niederdeutsche Katholiken aus den Diözesen Paderborn und Osnabrück sich in St. Louis und Umgegend niederliessen. Moselländer, Rheinpreussen und Luxemburger wandten sich dagegen — wir sprechen immer von den Jahren 1835 bis 1850 — nach dem nördlichen Illinois und dem südlichen Wisconsin.

Infolgedessen wurden Reibungsflächen vermieden; wo diese vorhanden waren, blieben Missheiligkeiten nicht aus. Ein Priester, der es verstand, die in der Stammeseigenart begründeten Spannungen zu überbrücken, erwarb sich das Vertrauen und die Liebe der missverstandenen Minderheit seiner Gemeindemitglieder. Selbst aus jüngster Zeit liessen sich dafür Beispiele anführen. In Betracht kämen Deutsche aus dem Banat, Burgenländer, Eingewanderte von der Sprachinsel Gottschee. Deren gibt es eine grosse Anzahl in Cleveland; der verstorbene Msgr. Pfeil nahm sich ihrer mit warmer Liebe an, besuchte ihre Heimat (heute, Gott sei's geklagt in Jugo-Slavia), und gewann so ihre Herzen. Ebenso fanden Burgenländer in der hl. Dreifaltigkeits-Kirche zu St. Louis (Pfarrer Jos. Lubeley) ihr Gotteshaus in der Neuen Welt. Darf man behaupten, diesen so andersgearteten Deutschen sei überall die gleiche verständnisvolle Liebe entgegengebracht worden? Wie selten stösst man unter uns auf einen Sudetendeutschen, obgleich sie der Mehrzahl nach katholisch sind?

Der Verluste sind gar viele; leider zählt man nur die Konvertiten und nicht auch, was verloren ward.

Wahre Streiter Gottes.

Man darf kühn behaupten, die ohne ihre Schuld in Geldsorgen geratenen deutschen Missionare seien alles Lobes würdig, weil sie, allen Schwierigkeiten zum Trotz, aushalten und das begonnene Werk nicht im Stich lassen. Man erstaunt über den Mut, der es wagt, unter gegebenen Umständen an ein Programm, wie das folgende, auch nur zu denken. Zuerst spricht der hochwst. Bischof Thomas Spreiter, O.S.B., der aus Natal, Südafrika, schreibt, von der Notwendigkeit, eine Anstalt für Aussätzige zu gründen. Sodann heisst es in seinem Schreiben an uns:

„Wir sollen notwendig noch ausserdem zwei Hospitäler bauen. Eines soll ziemlich gross für unsere Verhältnisse werden, da es Weissen, Schwarzen und Halbweissen in getrennten Abteilungen dienen soll. Das

andere soll nur den Schwarzen dienen und ganz besonders in Maternity cases. In Mbongolwane haben wir den Bau einer Kirche begonnen. Gezwungen durch die Umstände und gedrängt von den Schulinspektoren der Regierung müssen wir hier und bei Eshowe die Schule vergrössern und an mehr als 20 anderen Plätzen sollten und könnten wir Schulkapellen etc. bauen. Aber, aber... es fehlen die Mittel. Es ist ja sehr erfreulich, dass das Missionswerk so grosse Fortschritte gemacht hat, aber es ist andererseits wirklich herzbrechend, wenn man nicht so helfen kann, wie es nötig wäre. Mehr als 50 rührige Sekten arbeiten und kämpfen gegen uns in meinem Vikariate. Zum Ueberflusse hat auch noch die holländisch-reformierte Kirche auf der letzten Synode, vor einigen Wochen, aufgefordert, gegen den „Kreuzzug“ der Katholiken zu arbeiten und sie und den Kommunismus energisch zu bekämpfen. Wir werden also mit den Kommunisten auf die gleiche Stufe gestellt und sogar an erster Stelle genannt. Wir gehören wirklich hier zu *ecclesia militans*, zur „streitenden Kirche“, da wir uns jede Position in heissem Kampfe erobern müssen.“

* * *

Ungemein schwer wird es auch den in den Nordischen Missionen Europas wirkenden deutschen Missionaren unter gegenwärtigen Umständen, das angefangene Werk auch nur aufrecht zu erhalten. Aus einem der Nordischen Länder schreibt ein Apost. Präfekt an die C. St. nach Empfang einer Gabe:

„Diese Hilfe kam zu einer Zeit, da ich sehr niedergedrückt war beim Anblick der Not unserer Mission und hat darum meine Hoffnung nicht wenig gehoben. Die Propaganda Congregation konnte auch dieses Jahr nur eine sehr unzulängliche Unterstützung geben, die nur für einige Monate ausreicht. Die Schulden der Mission sind in den vergangenen Monaten wieder grösser geworden. Die fürchterliche Frage kommt immer näher, ob eine Bank uns noch mal eine Anleihe zugestehen wird. Die Hoffnung, aus Deutschland, an das wir uns halten sollten, etwas zu erlangen, muss als null betrachtet werden und man kann noch nicht den geringsten Schimmer von Aussicht wahrnehmen, dass dieser Zustand sich einmal zum Besseren wende.“

Abschliessend heisst es dann noch im selben Schreiben:

„Sie können sich darum denken, wie dankbar ich Ihnen bin für die hilfreiche Hand, die Sie mir gereicht haben. Ich bitte Sie inständig um des Heiles der Seelen willen, uns auch fernerhin nicht zu vergessen in der Zeit unserer Not. Ich gebe die Hoffnung nicht auf, dass der Central Verein den einen oder anderen Gönner für unsere kleine Mission findet, der uns aus der drückenden Not erretten kann. In dieser Hoffnung arbeite ich weiter und bin Ihnen und allen lieben Mitgliedern des Central Vereins stets dankbar auch für die kleinste Hilfeleistung.“

Auch der Quell deutscher Sprichworte und deutscher Spruchweisheit ist in unsrem Lande so gut wie verchüttet. „Die Weisheit auf der Gasse,“ von der Bischof Sailer sprach, ist verstummt.

Da erscheint es nun besonders lobenswert, dass in der jüngst veröffentlichten Festschrift der deutschsprachigen Konferenz des Dritten Ordens der Kapuziner zu New York eine Auswahl inhaltreicher Sprüche eine Auferstehung erlebt hat. Mag sie auch nur eine zeitweilige sein, so ist die Veröffentlichung der Sprüche dennoch erfreulich. Glücklicherweise hat man

eine kluge Auswahl getroffen; einer dieser Sprüche folgt:

„Murre nicht, wenn dich die Plage
Harter Arbeit nicht verlässt.
Kirchweih' ist nicht alle Tage,
Und nur schön ein sel'tnes Fest.“

Bonifatius Gedenkfeiern.

Die vom verstorbenen Kardinal Falconio während seines Aufenthaltes als Päpstl. Delegat in unsrem Lande so warm empfohlene Feier des Bonifatiusfestes wurde heuer wiederum von einer grösseren Anzahl unserer Zweige und Vereine beobachtet. An erster Stelle muss hier die in der Kathedrale zu St. Paul so glanzvoll verlaufene Bonifatiusfeier genannt werden. Der grosse Bau war vollständig von Andächtigen besetzt, deren Herzen von Gedanken an das Schicksal der Kirche in Deutschland erfüllt war. Der hochwst. Erzbischof Murray wies besonders die anwesenden Kinder und Jugendlichen auf das von ihren Altersgenossen am gleichen Tage in den Kirchen Deutschlands abgelegte Glaubensbekenntnis hin.

Würdig und erfolgreich verlief auch die in Chicago unter der Führung des Kolpingvereins veranstaltete Feier, und dasselbe gilt von dem in der St. Michaels Kirche und Vereinshalle zu Pittsburgh abgehaltenen Fest. Ein schwerer Regensturm beeinträchtigte andererseits das Programm der dem Andenken des Apostels der Deutschen geweihten Veranstaltung in Philadelphia. Doch sowohl die kirchliche, im Gotteshaus der St. Bonifatius Gemeinde abgehaltene Feier, als auch der Redeaktus verlief durchaus würdig. Beide Gelegenheiten hinterliessen bei allen Anwesenden einen tiefen Eindruck.

Auch der Marylander Zweig des C. V. und des Kath. Frauenbundes führten dieses Jahr wieder den Vorsatz aus, das Fest des hl. Bonifatius feierlich zu begehen. Und zwar wurde die Feier in der St. Michaels Kirche veranstaltet, in dem dem gewaltigen Schutzpatron der Deutschen geweihten Gotteshaus also. In New Haven, Conn., empfingen 200 Männer und Boy Scouts in der St. Bonifatius Kirche am Festtag die hl. Kommunion. Beim Frühstück betonte Congressman James Shanley wie notwendig heute Deutschland die Fürsprache und Hilfe seines grossen Apostels sei.

Bei den erwähnten Feiern wurden sowohl Predigten als auch Festreden gehalten. Die Zeitungsberichte betonen in allen Fällen, in welch weittragendem Masse die Festredner zum Gelingen der verschiedenen Feiern beigetragen haben.

Erwähnt sei, dass unser Marylander Zweig seit 1910 das Andenken des hl. Bonifatius ehrt. Es wäre zu wünschen, dass die Feier eine Verallgemeinerung erfahren möge in der Zukunft. Mit seinem Blute erkaufte Bonifatius unsrem Volke den Glauben. Dies ist ewiger Verehrung

wert. Die Bibel fordert uns zudem auf, das Andenken verdienter Männer besonders zu ehren, „denn der Herr hat Grosses an ihnen getan.“

Nord-Dakota Tagung.

Zum ersten Male seit Einsetzung des hochwst. Hrn. A. J. Muench als Bischof von Fargo fand die Generalversammlung unseres Nord-Dakota Zweigs in jener Diözese statt, und zwar zu Anamoose vom 21. bis 23. Juni.

Bereits in der am Vorabend des ersten Festtags abgehaltenen Sitzung des Exekutive-Komitees wandte sich Bischof Muench an die Anwesenden, indem er ihnen die Wichtigkeit ihres Programms und der während der Generalversammlung zu leistenden Arbeit ans Herz legte. Der hochwst. Hr. Bischof Muench hob in seiner Ansprache die Bedeutung des C. V. und seine Stellung im katholischen Leben Amerikas hervor. Er legte seinen Zuhörern ans Herz, sich die von der C. St. herausgegebenen Schriften zu verschaffen als Vorbedingung der Mitarbeit am Programm des C. V. und des Kath. Frauenbundes. Wie üblich, wurde am ersten Festtag ein feierliches Hochamt abgehalten, während dessen der hochwst. Bischof Muench die Predigt hielt. Die Leitidee, die sich wie ein roter Faden durch die bischöfl. Ansprache zog, war, „Lass dein Licht leuchten jenen, die in der Finsternis sind.“ Es war eine tiefernte Mahnung, in der Gegenwart das Gute zu tun und das Böse nicht nur zu unterlassen, sondern zu bekämpfen. Vom moralischen Chaos bedroht, gelte es die Forderungen der christlichen Moral aufs gewissenhafteste zu beobachten und ihnen auch im öffentlichen Leben Anerkennung zu verschaffen. Im Sanctuarium anwesend waren der hochwst. Hr. Bischof Vincent Wehrle, O.S.B., von Bismarck, und eine grössere Anzahl Priester.

Am Nachmittag des gleichen Tages fand die öffentliche Kundgebung statt. Ansprachen hielten der Mayor H. Holt, von Anamoose, Gouverneur Langer, die hochwst. Bischöfe A. J. Muench und Vincent Wehrle, O.S.B., P. Andrew Kohlbeck, O.S.B., und der Präsident der Unterstützungsgesellschaft von Minnesota, Hr. J. M. Aretz. Die eigentlichen Festredner waren der bekannte, volkstümliche Pater Andrew, O.S.B., und der Bischof von Fargo, der hochwst. A. J. Muench.

Am folgenden Morgen brachte der hochwst. Bischof Muench das hl. Messopfer dar; der Bischof von Bismarck, der hochwst. Hr. Vincent Wehrle, O.S.B., hielt die Predigt. Nach dem Gottesdienste fand dann die Schlussversammlung statt, in der auch die Beschlüsse verlesen und angenommen wurden. Unter dem Vorsitz des P. Gregory Borski, O.S.B., hatte das Resolutions-Komitee folgende Gegenstände zur Diskussion und Begutachtung unterbreitet: Kom-

munismus, Gesetzgebung, Verfolgung der Katholiken im Auslande, Credit Unions, etc. Einer der Dankbeschlüsse spricht in besonders anerkennenden Worten den beiden Bischöfen den Dank des Verbandes für das ihm bei dieser Gelegenheit bewiesenen Wohlwollen aus.

Die Teilnehmer an der Generalversammlung verliessen Anamoose mit dem Gefühl erneuter Zuversicht und Hoffnung für die Zukunft. Durch die Bischöfe im Staate Nord-Dakota ermutigt, kehrten die Delegaten mit dem Vorsatz in die Heimat zurück, für den Aufbau des Verbandes tätig zu sein, schwächere Vereine zu stärken und die noch fernstehenden dem Verbands zuzuführen.

Zu gleicher Zeit mit dem Männerverband tagte auch der Kath. Frauenbund von Nord-Dakota. Dessen Sitzungen gestalteten sich besonders durch die Beteiligung der Bischöfe ungemein anregend. Ein Mehreres wird darüber im Frauenblatt mitgeteilt werden.

Ein hervorragendes Priesterleben.

Ein aussergewöhnliches Fest zu begehen, den sechzigsten Jahrestag des Empfangs der Priesterweihe, war dem hochw. Msgr. F. X. Wilmes am 24. Juni vergönnt. Der im Ruhestand im Kloster der Schwestern vom kostb. Blute zu O'Fallon, Mo., lebende frühere Pfarrer der St. Peters Gemeinde zu St. Charles, Mo., ist allgemein als das Muster eines frommen, seeleneifrigen und gewissenhaften Priesters bekannt. Was Msgr. Wilmes seiner Gemeinde während der fünfzig Jahre von 1881-1931 war, erwarb ihm die höchste Achtung seiner kirchlichen Vorgesetzten und die Liebe der ihm anvertrauten Gemeindeangehörigen.

Wie so viele deutsche Priester der älteren Generation legte auch der Jubilar grosses Gewicht auf seine Schulen; bereits seit dem Jahre 1917 wurde für den Unterricht kein Schulgeld erhoben. Das gilt auch von der Hochschule. Als stiller Heger und Pfleger der Wohlfahrt des Volkes vermittelte Msgr. Wilmes ausserdem die Gründung des St. Josephs Hospitals in St. Charles durch die Marienschwestern, während er andererseits den deutschen Karmeliten die Gelegenheit verschaffte, in seiner Pfarrei einer Niederlassung zu gründen, ein Altenheim. Nicht weniger als 18 Jünglinge seiner Gemeinde widmeten sich dem Priesterstand und 50 Jungfrauen dem Ordensstand. Als Spiritual der Schwestern vom kostb. Blute zu O'Fallon amtierte er ausserdem mehrere Jahrzehnte lang.

Wohl in kaum einer zweiten Gemeinde Missouris hat die Katholische Union so oft getagt wie in der ehemals von Msgr. Wilmes pastorierten St. Peters Gemeinde. Auch der C. V. besitzt in ihm einen treuen Befürworter. Das gleiche gilt von der katholischen Presse. Ueberhaupt ging von diesem Priester ein stiller Se-

gen aus, dessen volle Tragweite jenseits menschlichen Ermessens liegt. An seinem Ehrentage beteiligten sich nicht nur viele Priester, sondern auch Erzbischof John J. Glennon und Bischof Christian H. Winkelmann, der den grössten Teil seines priesterlichen Lebens als Assistent des Jubilars zu St. Charles verbrachte.

Aus der Bücherwelt.

Lippert, Peter, S.J. Einsam und Gemeinsam. Herder & Co., Freiburg i. Br. und St. Louis, Mo. 1936, 234 S., geb. \$1.65.

Es ist dies das letzte Buch, das Peter Lippert geschrieben. Am 18. Oktober vor. Jahres wurde dieser unvergleichliche Meister des religiösen Essays nach kurzer Krankheit in die Ewigkeit berufen;¹⁾ keinen grösseren hat das ganze katholische Deutschland aufzuweisen. Bedauerlich ist, dass dies Buch durch den Verleger einen Titel erhielt, von dem Lippert selbst und mit Recht sagte, dass man nichts damit anfangen könne. Lippert wollte es „Rund um einen Tisch“ nennen, und das ist auch der einzige Name, der diesem bedeutenden Buch zukommt. Gespräche sind es, die sich an eine enge und doch weltweite Gemeinde gleichgestimmter Seelen richten. Eine Lebensweisheit ist in diesen 234 Seiten aufgefangen, wie sie nur ein grundlegender Geist und ein grundgütiges Herz vermitteln können, und das in einer so hellen, frohen Sprache, dass es was immer müde und bedrückt zum Klingen bringt. Nur ein paar der Kapitel seien herausgehoben. „Vom Lächeln der Kreatur“ sagt mehr als ein dickes Werk über Existenzialphilosophie. „Die Versuchungen der Heiligen“ ist wie eine kurz gedrängte Aszetik. „Wenn ihr betet“ — wie kümmerlich wirken gegen diese zwanzig Seiten langatmige Erklärungen von Litaneien! Welchen Trost bietet „Wer wird unsere Garben binden?“ Und dann die Perle der Perlen: „Martyrer und Bekenner“, das ausschwingt in dem überall durchtönenden Wort: „Du Herr, nicht ich! Du sei mein Du!“ Möge Lippert, der durch seine wundersamen Bücher tausenden Führer und Hilfe geworden, unter uns viel mehr gewürdigt werden. Durch jedes Buch würde er uns lieber werden.

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Washington, D. C.

Wust, Prof. Dr. Peter, Ungewissheit und Wagnis, Verlag Anton Pustet, Salzburg 1937. 317 Seiten.

Auf dem Umschlag dieses herrlichen Büchleins wird an den Ausspruch Montesquieu's erinnert: „Glücklich die Zeitalter, deren Geschichte langweilig ist!“ In der Tat, dieses Wort wird uns erst heute verständlich, nachdem in der Geschichte des Abendlandes auf eine Epoche scheinbarer Geborgenheit eine andere gefolgt ist, in der alles, aber auch alles fragwürdig und unsicher geworden zu sein scheint.